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THE JOURNAL OF BIBLE AND RELIGION

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New Problems for the Biblical Instructor

O. R. SELLERS*

AS WE stand at the threshold of the second half of our twentieth century of the Christian era we find life not as simple nor as static as it was for our forebears. The earth as well as the sun does move and the movement affects the biblical instructor as well as everybody else. In physics, chemistry, mathematics, history (ancient and modern), psychology, public speaking, music, art, philosophy, biology, and language immense developments have taken place in the last fifty years. The teacher who would impart to his pupils only what Mark Hopkins gave to his companion on the log would be incapable of holding a post in an accredited high school. So the biblical instructor who would follow the patterns which were effective at the turn of the century would soon find himself without pupils and without a job. The students are not the same as the students of a generation ago, neither is the corpus of material which we are expected to teach. We are faced with a new set of problems.

I

For one thing, among students who are in high school, college, or seminary there is an illiteracy about the Bible with which our academic fathers did not have to contend. Of course today schooling in America is far more extensive than ever before. With our compulsory education everybody whose parents have not cheated the law knows how to read and write, though the reading may be confined

to the comics and the writing have no regard for spelling, punctuation, or grammar. In the good old days, which some of us are sufficiently advanced in age to remember, most boys and girls considered themselves sufficiently educated to cope with life when they had conquered the three R's, with perhaps a smattering of American history, and abandoned formal instruction when they completed grade school, if indeed they had not dropped out along the way. Those who went on to high school were given courses designed for culture rather than for productive citizenship. They took Latin, algebra, plane and solid geometry, ancient, mediaeval and modern history, physics or chemistry, German or French. Some of them took Greek. The English course was for two years instead of the four years now prevalent; but the student had learned something about parsing sentences in grade school and his Latin gave him a knowledge of grammar.

I am not maintaining that these courses for high school students in general were more desirable than shop work, music appreciation, civics, domestic science, or shorthand as they are given today; but they did more or less fit the student to understand what the biblical instructor would have to say when he reached college or seminary. Moreover he could be counted on to know something about the Bible. Either at home or in Sunday school probably he would have learned the books of the Bible in order, the Lord's Prayer, the Twenty-Third Psalm, and the Ten Commandments. One of his childhood toys would have been a Noah's ark with various animals, Noah, Shem, Ham, Japheth, and their wives. He would have heard

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about Adam and Eve, Cain and Abel, David and Goliath, Joseph and Mary, Peter and Paul. At Christmas and Easter he would have learned about the birth, crucifixion, and resurrection of Jesus. He would know nothing of existentialism, the documentary hypothesis, *Formgeschichte*, confrontation, or group dynamics; but he would know that Moses led the children of Israel from Egypt, that Daniel was put into the den of lions, and that there were twelve apostles. So the biblical instructor could presume on an elementary acquaintance with the Book of Books.

Today the biblical instructor can count on no such acquaintance. The speed of modern life has played havoc with the family altar. A popular philosophy which had great influence on the schools of our country held it unwise to mention God to a child under ten. The gory stories of the battles of the Israelites and the cruelty of the crucifixion were held unfit for tender ears, and it was considered improper to urge a child to learn anything until he had developed a curiosity about it. Naturally there are some students who come with a knowledge of the principal Bible stories. They come from the more conservative groups and they are likely to put more stress on a theory of inspiration or a quirk of interpretation than on what the Bible itself has to say. Sometimes they are more of a problem to the teacher than are the students with no previous biblical knowledge. But on the whole the teacher in college can safely assume that he is introducing his Bible class to a completely fresh subject.

From experience I can say the same thing of the teacher in seminary. He rejoices in the students who have had a good Bible course in college, but they are in a minority. They are able to make better academic records and they generally show more interest in class than do the students who come with no Bible knowledge except that which they picked up in a progressive Sunday school or a summer conference. But the seminary teacher who presupposes any biblical knowledge at all in the entering junior class finds that he is making a mistake.

One of the reasons for the biblical illiteracy of students is the jealousy or hostility of the instructor's colleagues. In the days of our fathers the teacher was expected to be a religious man or woman, a moral as well as intellectual example to the students. School boards and college presidents were concerned about the church membership of the applicant. Such courses as Bible history and Evidences of Christianity were in the prescribed curriculum. Most state universities were little if any larger than the denominational colleges and the privately endowed universities were under church auspices. Then, to use a popular cliché, there came the great wave of secularism. Separation of church and state became such a fetish that public schools were not allowed to teach the Bible even as English literature. Along with secularism came the great increase in specialization. Vast areas of new knowledge were opened, so that one who would gain a reputation in his field had scant time for attention to any but the most closely related fields. From the presses came so many technical books that the teacher who aspired to be also a scholar or even to hold to his job was so exhausted with his professional reading that his time for leisurely reading for pleasure was greatly curtailed. So the casual, to say nothing of the devotional, reading of the Bible went out of vogue.

Now many scientists, knowing only that the Bible represented the earth as being created in six days, 4004 B.C., and the sun as standing still at the command of Joshua, counted the book as untrue and irrelevant. Their attitude came to be shared even by philosophers, educationists, and teachers of literature. They were enlightened, emancipated and they let the students know that they considered the Bible teacher a purveyor of old wives' tales and mediaeval superstitions. Many a biblical instructor has felt that he was scorned, or at best tolerated, by his colleagues who were dealing with facts and applying the scientific method. While the virile, tough-minded students went out for electronics, oil geology, domestic science, or physical education, he had

to content himself with the starry-eyed sissies and the few sturdy souls who were strong enough to brave the jibes of their stalwart fellows.

Maybe we are on the eve of a reaction. Hollywood has become interested. Millions of young Americans have seen Victor Mature slay the Philistines with the jawbone of an ass and it is announced that one of our most competent colleagues has been engaged as technical adviser for the filming of the story of David and Bathsheba. Still, at present, the biblical instructor faces a student body to whom the prophet Isaiah is as strange as a genitive absolute.

II

Another new problem is the body of knowledge, relating to the Bible, which has grown since World War I. Before that time in American colleges the typical Bible teachers, excepting the few pioneers like the founders of this association, were retired pastors ready to spend their declining years in the genial atmosphere of educational halls. From long experience in preparing sermons they knew the contents of Holy Writ and they were Godly, often lovable, characters. They had a good knowledge of the Latin and Greek classics and they had studied some Hebrew; but they skirted wide of higher criticism. Hadn't Charles A. Briggs been unfrocked by the Presbyterian Church and Hinkley G. Mitchell ousted from Boston University because they doubted the Mosaic authorship of the Pentateuch? It was the part of wisdom to be safe and to refrain from anything which could be considered mutilation of the Word of God. So the biblical instructor stuck to the inspired text of the King James version, with occasional references to the Revised Version, and required his students to learn something of what was therein recorded.

There were two reasons for the retention of such teachers in college faculties and in faculties of private secondary schools. One was economical: the elderly minister, with his children grown and self-sustaining, could be se-

cured for a smaller salary than would be demanded by a young scholar with children to educate. The other was prudential: nothing that he would teach would bring about an investigation by angry trustees to whom word had come that he was undermining his students' faith in the Bible. If he mentioned higher criticism he denounced it. If he was a Baptist he emphasized the necessity of immersion for complete salvation; if he was a Methodist he stressed responsibility of the individual with the danger of backsliding; if he was a Presbyterian he preached predestination and justification by faith. Sometimes he was a character, who by his antics and apothegms drilled some biblical knowledge into his students. Sometimes he was merely a gentle bore.

Today the biblical instructor must be a different personality. Astronomy, geology, and biology have shown that the earth is more than 6,000 years old and that the life span of our antediluvian ancestors and the patriarchs was no greater than ours. Even in the Bible Belt, as the Scopes trial showed, some youthful minds were being exposed to what one saint called "that damnable doctrine of evolution." So the gentle old retired pastor was unable to cope with the situation. Now it became necessary for the biblical instructor to know something about new knowledge in other fields and also to know something about the Bible besides its contents. Though he need not have studied higher mathematics or physics he must be somewhat cognizant of the implications of such terms as relativity, radioactivity, and nuclear fission. And in his own field he must have at least a bowing acquaintance with the great advances that have been made in the last quarter of a century.

From the turn of the century through World War I biblical scholarship was fairly comfortable. In general those who were interested were divided into two camps. There were those rejoicing in the opprobrious epithet "higher critic" and on the other hand the conservative or orthodox. The higher critic pursued his study with slight variations on Wellhausen, Delitzsch, Buhl, Budde, Duhm, and young

Bertholet in the Old Testament, and Harnack, Clemen, and the young Schweitzer in the New Testament. The traditional view was defended by such stalwarts as König, John R. Davis, Robert Dick Wilson, and Zahn. Neither side had great effect on the other. Young scholars either in compliance with the early teachings to which they had been subjected or in revolt against such teachings soon chose their sides and rarely shifted.

The equipment necessary for the competent teacher of the Bible was not great. If he was an Old Testament man he had to know some Latin, Greek, Hebrew, Aramaic, Assyrian, Syriac, Arabic, and Ethiopic. It was helpful if he knew some Sumerian, Egyptian, and Coptic. But textbooks in these languages were not very large and he could acquire the necessary acquaintance during the three years' course for the Ph.D. If he was a New Testament man he would know Latin, Greek, and enough Aramaic, Hebrew, and Syriac for a little comparative study. The teacher competent to teach the whole Bible, but not too thoroughly committed to specialization, would at least be familiar with the three biblical languages and George Adam Smith's *Historical Geography of the Holy Land*.

Today anyone who would pose as a biblical scholar, as any biblical instructor would like to do when he stands before his class, must be aware of a vast amount of pertinent new material which has come to light in the last quarter of a century and which is steadily growing. There must be considered the matter of translations. No longer can one take the American Standard Revised Version as the most authentic translation, pointing out that the alternate readings in the margin are superior to the readings in the body of the text. The Moffatt translation enjoys such wide popularity that last year the publishers felt justified in bringing out a concordance. The Chicago Bible, too, continues to have a large sale, and another revision of it is in the making. Many teachers use one of these as the textbook with the result that some complain because the students no longer meet the phrases like "take

no thought for the morrow," "sounding brass and a tinkling cymbal," "and on earth peace, good will toward men," and "the beauty of holiness." The new translations may be more accurate, but they remove some stereotypes which are part of our English literature. Now we have the New Standard Revised Version of the New Testament and are awaiting the results of the revision of the Old Testament promised for next year. Both Catholics and Jews also are working on the revisions of their translations and Msgr. Knox has completed his translation through Maccabees. Should the teacher go all out for one of these translations or should he stick to the King James, using introductory and explanatory notes like those in the Westminster Study Bible?

It is necessary also for the competent teacher to be aware of the textual studies which are going forward. The Septuagint specialists are showing that the last word has not been spoken regarding the Greek translations of the Old Testament. While the third edition of the *Kittel Biblia Hebraica* is far ahead of any previous Hebrew Bible, it has some inaccuracies. The finding and publishing of the Dead Sea Scrolls of Isaiah and the Habakkuk commentary have created a lively interest and are being studied by scholars in many countries. Already the *Theologische Literaturzeitung* has published thirteen articles about them. The tremendous project of photographing manuscripts last year in the monastery on Mt. Sinai and in the patriarchates of Jerusalem and the proposed continuation of the project in Greece will make available to textual students a world of new material, enough to keep scholars busy for another generation. Then there is the comprehensive study of New Testament texts being carried on coöperatively by a group of New Testament scholars from different institutions. The biblical instructor can hardly be expected to keep up with the details of all that is going on; but he should be able to take notice of the principal findings.

Then there is archaeology. It is trite to say that archaeology since World War I has revolutionized our knowledge of the Bible; but

the Bible teacher who takes no notice of the archaeological developments is missing an essential part of Bible study. Archaeology has not only identified a great number of Bible sites; it has taught us a great deal about the people of the Holy Land in Bible times. It has added authenticity to the patriarchal narratives, shown us public and private houses in Israelite towns, and produced innumerable objects that were part of the lives of Hebrews, Jews, and early Christians. It has brought to light stables and smelter of King Solomon, the palaces of Omri and Ahab, written documents from the time of Jeremiah, evidence of the devastation of the land by Nebuchadnezzar, fortresses of the Maccabees, coins of the Ptolemies and Seleucids, Jewish and early Christian catacombs, and the jars, pots, dishes, and lamps that were household utensils from the time of Abraham to the present day. Archaeology makes vivid the Psalmist's words, "Thou shalt break them in pieces like a potter's vessel."

Connected with archaeology is the new knowledge that is available through the study of cognate languages. The archaeologists dig up the tablets which the philologists decipher and translate. At the beginning of the century there were scholars able to read the inscriptions of Egypt, Persia, Assyria, and Babylonia. During World War I there was announced the decipherment of the Hittite cuneiform. Since then there have been marked advances in the translation of Elamite, Hurrian, Sumerian, and Hittite hieroglyphic. Almost every new excavation turns up some new inscriptions and many of these inscriptions help in the understanding of the Bible. Thanks to those who patiently have been working on these old documents we now know that the Hittites were not merely a small group of Canaanites in Palestine before the coming of the Israelites, as our fathers were taught and as some of us were taught in our student days; we know why Rachel stole her father's teraphim when she fled from the land of Haran with Jacob; and why Sarah was able to compel Abraham to send Hagar and Ishmael into the wilderness. We know also that Cyrus' return of the vessels

which Nebuchadnezzar had taken from the temple at Jerusalem was part of his program to gain good will of his new subjects by returning to the various cities their images which had been concentrated in Babylon.

Perhaps the most revolutionary addition to our understanding of the Bible by way of the study of a cognate language comes from the Ugaritic. Scarcely twenty years ago a few scholars were beginning to decipher the tablets in a hitherto unknown cuneiform alphabet which had come to light in the ancient Ugarit, now known by the Arabic name Ras Shamra. The language, called by some Ugaritic and by some Canaanite, is a good deal like biblical Hebrew. There are differences of opinion among the scholars who are working with the Ugaritic documents; but there is no doubt about a number of findings important to the Bible student. A number of words hitherto known only in the Priestly document, and therefore considered postexilic, now appear in the Ugaritic before the birth of the nation Israel. The puzzling mention of Daniel by Ezekiel, when the Daniel that we knew was a very young man at the time of Ezekiel, is clarified by the finding of a Canaanite hero by the same name, one of the principal characters in a long poem. Patterns of Hebrew poetry found in the Bible are found also in the poems of Ras Shamra. Some of the Psalms, the 29th for instance, seem to be taken over bodily from the Ugaritic with the substitution of Yahweh for Baal. This does not mean that the Israelite religion was merely a development from the crassly polytheistic Canaanite religion; but it is interesting to note the cultural influence of the Canaanites on the Israelites, an influence frequently bringing with it the idolatry which the prophets constantly denounced. Still another matter of language confronts the biblical instructor. The revival of the Hebrew language in Palestine and the flood of scholarly publications now coming from the presses in the State of Israel seems likely to make it imperative that in order to keep up with important studies relating to the Bible and the Holy Land the scholar

must be able to read modern Hebrew as well as German and French.

III

With all this new archaeological and linguistic knowledge which the biblical instructor should take into account there has come a revived interest in theology. The old idea that the religion of the Israelites came by a natural development from a primitive animism and fetishism through theriomorphic polytheism, therianthropic polytheism, anthropomorphic polytheism, henotheism, and monotheism until its culmination in the life and teaching of Christ has been challenged. That there was development is not denied, but the gospel which Jesus proclaimed cannot be explained by natural development any more than can the beginnings of life, consciousness, and conscience be explained by biological evolution. So the theologians are interested in pointing out the work of God in the formation of the Bible. The Bible is valuable, some of them say, because it shows what man will do when he is confronted by God. While they insist on the validity of historical and textual study, they seem at times to ignore the results of such study when they write their books and articles. They are accused of taking the parts of the Bible which support their theories, rejecting the other parts, and then presenting their teachings as biblical theology.

Still we can thank these theologians for arousing new interest and their calling attention to the sterility and ineffectiveness of much of the critical study of the past. We were prone to think we had done our duty when we fixed the historical setting of a Psalm or traced the history of a word or offered a textual emendation which would give meaning to an obscure passage. Now we are reminded that such studies, useful though they may be, are not enough. A knowledge of the political history of Israel, the principles of Hebrew poetry, the events in the life of Christ, and the missionary journeys of Paul is essential to the understanding of the Bible; but the mere learning of these things is of little value unless they

have some effect on the attitudes of the student.

The temptation to the biblical theologian is to theologize without knowing his sources and the temptation to the historical and literary critic of the Bible is to catalog happenings or to analyze literary devices without showing any cause for concern about them. Now we can hope that there will be theological studies by scholars well grounded in their understanding of the Old Testament and the New Testament. Some such scholars are working now and their output may have a salutary influence on the rising generation.

IV

Today I can see an urgency in our task. On many sides we hear the lament that the tremendous advance in science has been accompanied by no corresponding advance in our spiritual life. The world today is in such confusion and anxiety as were not known by our fathers or by us before the last year. It may be said of us as the psalmist said of his contemporaries, "If the foundations be removed the righteous—what has he done?"

Some of us have dug in the remains of old cities, built by happy people who thought they were quiet and secure but were overrun by conquerors who destroyed their palaces and took them into slavery. Many times the little land of Palestine has been devastated and its people scattered; but the spark of faith which was held by the people who produced the Bible and kept it as their sacred book has guaranteed their survival. The teachings contained in the Bible have guided through the ages the men and women through whom have come the good features in our modern civilization. Through arrogance, ambition, selfishness, and pride, which are contrary to the biblical precepts, have come the wars and oppressions which are responsible for the world's misery.

It is incumbent on us to proclaim this to all whom we have the opportunity to teach. We should be honest about the Bible and admit the presence in it of passages that we cannot understand; but unless we believe the Bible in

a unique sense to be the Word of God we might as well be following some more lucrative calling. We should know the Bible, understand it, and be convinced of its relevance.

V

The biblical instructor today has a large responsibility. There are encroachments by the secular subjects and even by those designated teachers of religion who would minimize the time given to the study of the Bible. Last week a student came to my office to complain about the time that he had to use in the preparation for a Bible examination. He came from a Christian home; in college he was a leader in a church organization; he was sure of his vocation as a minister. I told him that if he became a successful pastor he would have to work harder than he was working in the seminary. "Oh," he said, "but then I shall be working with people."

I believe that like him many students think that the Bible has nothing to do with human relations. We have the problem of making them see that our subject is important.

Gilbert Highet, in his excellent book, *The*

Art of Teaching, names three essentials of good teaching: (1) The teacher must know the subject and this means that he must continue to learn it. (2) He must like it. Unless he does, he is a hypocrite and his students soon will discover his hypocrisy. (3) He must like his pupils. Highet points out some techniques by which the teacher can arouse the interest of his pupils.

The biblical instructor will do well to make his courses interesting. If in his institution courses in the Bible are elective he must attract pupils into his classes. If the courses are required he must win the students who take them under protest. One of the reasons for this organization is the opportunity to share our experiences, our successes and our failures, and thereby learn to improve our teaching.

In conclusion, I am sure that the teaching of the Bible has improved in our generation; the task of the biblical instructor is more complicated and demanding than it was in the past; and we have an opportunity to interest and start in their training young students who will appreciate the Bible and some of whom as scholars and teachers will surpass us.

The Influence of Form Criticism on the Study of the Old Testament

JOSEPH L. MIHELIC*

INTRODUCTION

THIS year marks the fiftieth anniversary of the appearance of Hermann Gunkel's commentary on Genesis.¹ His commentary signifies an important turning point in the history of O.T. studies. It was in this work that Gunkel first applied the method of "Gattungsgeschichte," which has since come to be known as "Form Criticism." During these 50 years, Gunkel's method has slowly but steadily gained recognition. On the whole it has exerted a large influence, which is, however, more noticeable among biblical scholars on the continent: Germany and Scandinavia, than in England and America; and more in the New Testament than in Old Testament studies. This is evidenced by the dearth of articles and books which apply the form critical method to the study of the Old Testament literary problems. This attitude among British and American Old Testament scholars is difficult to explain. Part of it may well be due to their pre-occupation with other Old Testament problems, and part of it may be due to the linguistic problem. Very little of Gunkel's and his followers' voluminous literary productions have been translated into English. The best known in the English-speaking world are Gunkel's *The Legends of Genesis* (1901) and a collection of five essays in *What Remains of the Old Testament?*, (1928). The late professor James Moffatt expressed astonishment and regret that Gunkel's work had not been made accessible to English readers, for "no Old Testament critic of our age is more suggestive. None appreciates more truly the value of the Old Testament as a religious classic. He is a keen literary critic and also a man of genuine moral and spiritual insight

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His introduction to an English audience is long overdue."² Moreover, Professor Albright has said that for the students of the Near East, Gunkel's method "is not only applicable, but the only one that can be applied."³

On the continent there prevails a different attitude toward Gunkel and his method. Scandinavian and German scholars have been using the form critical method in their studies for some time, and have produced some very remarkable results in the Old Testament field. One needs only to mention such names as Mowinkel, Pedersen, Bentzen, Nyberg, Engnell, Birkeland, Noth, von Rad, Eissfeldt, Weiser and others, and one immediately recognizes them as the foremost contemporary Old Testament scholars.

This paper does not pretend to be an exhaustive treatment of the form critical approach to the Old Testament. Rather, its primary aim is to present merely a sketch of the subject along the following three lines: (1) The Origin and Method of Form Criticism; (2) The Application of the Method to the Various Aspects of O.T. Study; and (3) the Critique of the Form Critical Approach.

I. THE ORIGIN AND METHOD OF FORM CRITICISM

A. The Origin. In general, there may be postulated three basic reasons for the rise of this school.

1. Form criticism is connected with the results of the Folkloristic School which has studied the folklore of Scandinavia, Germany and the neighboring countries. Through its efforts, this school was able to classify the distinctive types of folklore and also ascertain the laws of its formation. The results of the Folkloristic School were applied by the great classical scholar, Eduard Norden to the study of the Graeco-Roman literature. Albright⁴ believes

that it was Norden's *Antike Kunstprosa*, published in 1898, which influenced Gunkel to apply the principle of "Gattungsgeschichte" to the study of the Old Testament.⁸ However, Gunkel had already been moving in this direction. This leads us to the second reason, the results of archaeology.

2. The archaeological excavations in the Near East brought to light a colossal amount of material remains of Israel's neighbors. The study of these material remains not only shed new light on the culture and civilization of the ancient peoples of Egypt and Mesopotamia, but also illuminated in a new way the history and literature of Israel. In 1895 Gunkel published his *Schöpfung und Chaos*⁶ in which he utilized the new findings of Archaeology. According to Mowinckel, it was this book which gave rise to the so-called "School of History of Religion," (Religionsgeschichtliche Schule) whose "valuable impulses and views . . . have influenced all Old Testament research."⁷ This new school undertook as one of its tasks the investigation of mythical motifs in the Israelitic tradition, which it traced to their origin in non-Israelitic religions and milieux. Professor Irwin has said about this school, "Much of their argument was extreme, much was ill based, but no one may ignore the abiding significance of this school of thought. . . . Its solid contributions in uncovering the myth and the folktale of the world of Israel's thought are of a permanent importance."⁸ Eissfeldt also points out that the History of Religion School became at the same time the school investigating the literary types and the history of form.⁹

3. The third reason for the rise of the form critical school was the general condition of biblical criticism itself. It was generally held by the end of the 19th century that the work of literary criticism, that is, the analysis of the sources, especially those of the Pentateuch, had been in the main accomplished. Now new tasks, which the source critics had largely ignored because they believed them to be secondary, could be taken up. Furthermore, scholars have increasingly come to believe

that behind the existing literary sources, there was oral tradition which had a long separate existence before it became a written source. It was to this task that Gunkel and his school of Gattungsforschung applied themselves. Their primary desire was to penetrate beyond the written literature to oral traditions in order to determine the origin, nature, and history of the tradition itself before it became a literary "Source."

Moreover, by the end of the nineteenth century the science of Old Testament introduction had become limited to three phases: (1) the origin of individual books; (2) the formation of the canon; and (3) the history of the text. All the other problems such as grammar, lexicography, geography, archaeology, secular history, history of religion or theology and hermeneutics, formerly treated in Introductions, became separate disciplines. Of the three phases, the study of the origin of individual books took the greatest interest, while the treatment of the canon and the text was considered an appendage to the former. Also the investigation of the sources of individual books was largely analytical. This was considered unsatisfactory, and so there arose a demand for a synthesis. It was to satisfy this demand for synthesis, that Gunkel came to the conclusion that instead of an analytical-critical introduction, there should be a synthetical-creative literary history.¹⁰

While he did not have in mind to eliminate completely the "Introduction," he did expect that "the history of literature" would generally solve the problem of the "Introduction," and he hoped that it would lead scholars to consider greater problems, instead of wasting their time with trifles. He said,

When we have seen how literary types arise, and understand that they are not the creations of individual men, but are produced by the coöperation of many generations, we shall not be likely to claim that one man, say Jeremiah, wrote the Psalms of Israel. Further the influence of oral tradition on the literature will be seen to be greater than has yet been admitted.¹¹

Although the influence of form criticism has been great, it has not been able to abolish the

"Introduction." It has, however, broadened its scope, so that in addition to the criticism of sources and philological analysis, it considers also "criticism of style and of material, and in connection with this the attempt to determine the 'place in life' of the categories, their functioning in private and public, profane and religious life."¹²

It was out of such an intellectual atmosphere that the school of form criticism was born. Let us next consider its method.

B. *The Form Critical Method.* Gunkel's program is outlined in his rather extensive article "Die Israelitische Literatur" which was published in 1906.¹³ His method may be briefly summarized as follows: The Old Testament literary types (*Gattungen*) fall into two main categories: *Prose* and *Poetry*. These may be further subdivided into:

1. *Prose-Narratives*, which consist of myths, folk-tales, the popular sagas, the longer romance, the religious legend and the historical narrative.

2. *Poetic literary types*, which include oracular wisdom, prophetic oracle, and lyric, and which may be further subdivided into: secular lyrics consisting of the dirge, the love song, the scornful lay, the song of carouse, the wedding song, the song of victory and the royal song; and *spiritual lyrics* which include the hymn, the thanksgiving, the dirge (private and public) and the eschatological Psalm.

In addition to these two main categories, Gunkel also distinguishes a third category which he calls the *mixed* types: prose and poetry, which is found especially in the prophetic writings. The mixed category includes, *the vision* in the narrative form; *the prophetic oracle*; *the discourse*, which appears in many forms, and of which the predictive is the oldest, and may be either a threat or a promise; *the invective* upbraiding sin, and *the exhortation*, calling to well doing, and many others. Gunkel's followers have refined these various categories still further. Bentzen, whose *Introduction to the Old Testament*, Volume I, contains the best treatment of Hebrew literary forms

in English, believes that "the whole field of categories needs a revision."¹⁴

Most of these types have long been recognized, and the task of form criticism is to study them systematically and scientifically. Each type must be investigated in respect to the materials with which it deals and the forms which it necessarily assumes. Since every ancient literary type belonged to quite a definite side of the national life of Israel, it is possible to get at the particular life situation (*Sitz im Leben*) which called forth the particular literary type. Thus, the song of victory was sung by the maidens as a greeting to the returning war heroes; the lament was chanted by hired professional women mourners at the bier of the dead. The *thorah* was announced by the priest in the sanctuary; the judgment was given by the judge in his seat; the prophet gave his oracle in the temple-court, and etc.

In order to understand these literary types we must have in each case the whole situation clearly in mind, and we must ask ourselves: (1) Who is speaking? (2) Who are the listeners? (3) What is the life situation (*Sitz im Leben*)? (4) What effect is aimed at? Furthermore, the study of these types will reveal that all of these various categories were originally spoken and not written. This accounts for the brevity of the ancient compositions. Thus, wisdom literature existed originally as single proverbs and sayings, and the same was true for most ancient legal judgments, prophetic utterances and *thorah* statutes. Moreover, it is possible to trace how these literary types gradually became longer, and in this manner, says Gunkel, we can trace, in the gradual increase of the literary units, one feature of the growth of civilization in Israel.

The following are a few of the basic assumptions that grow out of the study of the literary types. The oldest types which were current among the people are always pure and unmixed. Deviation and mixture of style indicate that the conditions of life have become more complex, and that professional writers have adopted the type. For example, a dirge which was originally sung at the bier of a dead

man, came to be applied metaphorically to the fall of a people or a city, and still later it became a taunt song over a fallen enemy. Moreover, mixture of style: song and proverb or song and narrative, was adopted by prophets and other writers, and these in turn were appropriated by their disciples and still further developed. This gave rise to new types. The final stage Gunkel calls the tragic period of Hebrew literature. The creative spirit loses power. The types are exhausted and imitations begin to appear. In place of original creations, collections begin to take place, from minor to larger, and thus the canon came into being.

This in brief is a sketch of Gunkel's "Gattungsgeschichtliche" or form critical method. Let us next consider what contributions the application of this method made to a better understanding of the life, history and literature of the Old Testament. Again only highlights can be presented.

II. THE APPLICATION OF THE METHOD

A. *The History of Old Testament Literature.*

In the field of Old Testament literature, form criticism has shown the wide relationship which this literature had with the culture and civilization of the ancient Near East. It has given us a better understanding of Israelitic folklore and through it a more realistic grasp of the life, the hopes and aspirations of the Hebrew people. Moreover, it has throw a flood of light upon the religious use of the various literary forms. It has corrected certain mistaken notions about the "oddities or imperfections of Israelite style, which in days gone by gave the cue for arbitrary corrections of text." We know now that such oddities may be genuine constructions of ancient Oriental style. It has also taught us about the characteristics of their various styles: prophetic, apocalyptic, wisdom, and devotional. The outstanding work in this field since Gunkel is Johann Hempel's *Die Althebräische Literatur* which carries out Gunkel's program of Gattungsgeschichte.¹⁵

B. *The History of Israel.* In the field of Israel's history, form criticism has also made some significant contributions. By its insist-

ence that oral pre-history of written documents must be taken fully into account, and by its emphasis on the fact that this oral tradition must be studied in the light of the religious and literary history of the ancient Near East, the history of Israel has been given a more objective basis. The outstanding work from this point of view is Pedersen's *Israel: Its Life and Culture*, which gives a sociological and psychological interpretation of Israel's life and culture.¹⁶

C. *The Organized Worship: the Cult.* In respect to the cult, the form critical approach has thrown considerable light upon the practice and its relation to the various officials connected with it, and its function in the life of the people. This it has done primarily through the study of the Psalter and the attempt to discover the life situation (*Sitz im Leben*) of each Psalm, and to find their employment in the cultus. It has shown that the Psalms were employed in the temple services in connection with the sacrifices and the various festivals. Later, when the temple was no longer in existence, the Psalms were adapted to the worship in the synagogue. Mowinckel has demonstrated from his study of the Psalms that one great feature of the temple ritual was the annual enthronement of Yahweh at the great festival of the New Year.¹⁷ Also recent form critical investigation of the relationship of the prophets to the cultus, has revealed that the prophets were not as opposed to the ritual as was formerly supposed, nor were priests and prophets continually at dagger points. According to A. R. Johnson, the evidence seems to point in the other direction. "It is difficult to see how one can resist the conclusion that the prophets, quite as much as the priests, were officially connected with the Temple cultus."¹⁸

D. *The Hexateuch.* When we come to the Pentateuchal or Hexateuchal studies, we find that, until very recent times, the form critical school did not exercise as great an influence as one would have expected. Since Gunkel's *Genesis* of 1901 and Gressmann's *Mose und Seine Zeit*, published in 1913, very little work had been done on the Pentateuch along Form-

Critical lines. In recent years, however, a new interest in the Pentateuchal or Hexateuchal studies has developed among the German and Scandinavian form critical scholars. Outstanding among these are Martin Noth, Gerhard von Rad and Ivan Engnell, the exponent of the Oral Tradition School of Uppsala. While both Noth and von Rad accept the tasks, methods and validated results of literary criticism, Engnell, on the other hand, rejects categorically the results of literary criticism.¹⁹ Martin Noth has advanced the theory that "Deuteronomy originally was the introduction to the Deuteronomistic Work of History without any original connection with the material of the later Pentateuch, . . . Noth's idea also involves that the sources J, E, and P do not go beyond Num., and he supposes that P originally told of the death of Moses in the later part of Num." Originally, Deuteronomy had nothing to do with the first four books of the Pentateuch. Engnell, while accepting some of these ideas of Noth, rejects the theory of Noth that the old sources had been taken over in P through a redactor, and he considers P the last tradition. Engnell introduces the name "Tetrateuch" as designation for the Books of Genesis to Number. He believes that a Hexateuch never existed.²⁰

Since Professor Wright has already evaluated the contributions of Noth and von Rad to the solution of Hexateuch's problems in his article, "Recent European Studies in Pentateuch," *JBR*, October, 1950, I should like to limit myself to two significant quotations from von Rad's *Das Formgeschichtliche Problem Des Hexateuchs*. The first is his opinion regarding Deuteronomy and its origin:

Deuteronomy appears to be a veritable baroque accumulation of cultic materials, all of which reflect the same religious process, and what is more, represent the end of a decidedly long process of crystallization. The unity of the structure is great. It betrays a remarkable inner order. . . . In its final form it consists of Parenetic material—Legal discourses—the closing of the Covenant—the Blessings and Curse.

The second quotation expresses his opinion regarding the Hexateuch as a whole:

The Hexateuch in its present form came into being through the work of Redactors who felt themselves compelled to respect the uniqueness of each source-material, in regard to its religious witness. There is no doubt that the Hexateuch in its final completed form places great demands on its readers for understanding. Many ages, many men, many traditions and theologians have aided in the building of this gigantic construction. A right understanding will only be obtained who does not read it superficially, but rather reads it with a knowledge of its vast dimensions.²¹

E. Legal Material. The investigation of Pentateuchal legal material according to the principle of "Gattungsforschung" has been made notably by three scholars. The beginning was made by Anton Jirku who was probably the first to make a systematic attempt to classify the laws according to literary forms. Jirku, in his effort to reconstruct the ancient codes, was led to distinguish ten literary categories of Israelite legislation. By careful study of the various types of introductory formulae used in the laws of the Pentateuch, he adduced two important points: (1) that a large number of Hebrew laws are introduced by the same formula as that used in the Code of Hammurabi and other ancient codes of laws, namely, "If a man . . ." (2) That the laws using the same introductory formula, and dealing with the same type of case, but occurring in different parts of the Pentateuch, came from the same collection of earlier legislation.²²

Building upon the result of Jirku's research, Albrecht Alt carried the investigation of the legal material further, and concluded that, from the point of editing, the ancient Hebrew law falls into two great classes: (1) laws expressed in the conditional form, and derived from the casuistic character of Oriental law, are ordinarily introduced by "im" or "ki" (when or if). Such laws have their "Sitz im Leben" in Canaan, and their ultimate origin may be the ancient Oriental law which was common to a number of Near Eastern people. The Israelites adopted them when they conquered Canaan. (2) Laws consisting of commandments and expressed in apodictic form. Their life situation appears in most cases to be specifically Israelitic and Yahwistic. Their roots

may be ultimately traced to the sojourn in the desert, and thus back to Moses.²³

Martin Noth, on the other hand, took for his special investigation the theological significance of the Law in the Pentateuch. He carried this out by examining the "place in life" of the different legal complexes and the canonical law. His conclusions may be summarized as follows: (1) No pre-exilic Israelite law was the result of the legislative activity of the kings, analogous to the Babylonian and Hittite laws. (2) All laws refer to a definite human society, living in Palestine, worshiping Yahweh, the God of Israel, with whom this society is connected through definite historical events: the liberation from the Egyptian bondage and the immigration into Canaan. (3) The society described in the laws has never been identical with any of the Israelite or Judaic states. (4) The "Israel" of the laws is a sacral federation, an "amphictyony" of tribes, which is older than the formation of states in Israel.²⁴

F. *The Historical Books*. For the contribution of form criticism to the study of the historical books: Joshua, Judges, and the books of Samuel and Kings, I should like to call attention to a pamphlet by Otto Eissfeldt, *Geschichtschreibung in Allen Testament*.²⁵ This pamphlet contains the summary and a critical review of three of the most recent works on the historical books. These three are: G. Hölscher, *Die Anfänge der hebräischen Geschichtschreibung*, 1942; Martin Noth, *Überlieferungsgeschichtliche Studien*, I, 1943; and Gerhard von Rad, *Der Anfang der Geschichtschreibung in Allen Testament*, 1944.

1) *Hölscher's work* deals with the Yahwistic document which, according to Hölscher, was written in Judah about 880 B.C. It deals with the history of Israel from the Creation (Gen. 2:5ff) to the dissolution of the Davidic empire (I Kgs. 12:19). Hölscher believes that this historical work was not the result of a compiler, but of a creative author. He composed his work according to a well-conceived plan: in the first part, Genesis to the middle of I Samuel, he employed oral tradition material, such as myths, cycles of sagas, genealogical

lists, etc. For the second part, I Samuel 16—II Samuel 1, he used kernels of historical facts, but embellished with poetry (mit den Farben der Dichtung übermalt); and for the third part, II Samuel 9 on, he employed strictly historical material. The main idea of the Yahwist was the idea of Israelitic Empire (Gross-Israel) which David had created by the unification of the 12 tribes, and which was destroyed by Solomon's forced labor policy and Rehoboam's stubborn refusal to abolish it.²⁶

2) *Noth's work* is the first part of a comprehensive history of the ancient Near East. In the above-named monograph, he distinguishes three great historical collections in the O.T.: the Pentateuch; the Deuteronomistic history (Deut.—II Kings); and Chronicles—Ezra—Nehemiah history. In this particular work, Noth limits himself to the discussion of the Deuteronomistic and the Chronicler's history. His view is that the Deuteronomistic history is arranged according to a plan. The author compiled the history about the middle of the 6th century in the vicinity of Bethel or Mizpah. This work presented a history of the events from Israel's residence at Sinai to Jechoiachin's deliverance in 562, and consisted of original portions of Deut. 1—II Kings 25, which was later augmented through various additions. The author, overwhelmed by the tragic destruction of Jerusalem and Judah in 586, sees in that catastrophe only the logical and inevitable result of a long series of transgressions. The worst of these was the institution of the monarchy, which ultimately caused the ruin of Israel.

From the comparison of these two writers, one can readily see that their ideas of the history of Israel are diametrically opposite. To Hölscher's Yahwist the earliest history was an account of glorious events leading to the triumph of David; while to Noth's author it was an unbroken chain of transgressions against Yahweh, leading up to the monarchy which eventually was the cause of the downfall of the state.²⁷

3) *Von Rad*, who investigates in particular

I Samuel 1-20 and I Kings 1-2, sees in I Sam. 4:1b-7:1; 2 Sam. 6-7, 9-20 and I Kings 1-2 the oldest examples of historical writing in Israel. He dates them in the reign of Solomon. According to von Rad, the basic theme of this history was the legitimation of Solomon's accession to the throne.²⁸

G. *The Prophets*. The form critical contribution to the study of the prophets may be summarized as follows:

1. By investigating the form of literature in the prophetic books it has been able to describe and classify the elements of style and form which the prophetic sayings or messages assumed. Then through the investigation of the life situation (*Sitz im Leben*) of both the form and the content, the form critic has been able to determine the function which the prophetic message exercised in the life of the religious community.

2. It has shown that the typical prophetic message is, as a rule, very brief. In the main it may be classified in four categories: (1) Threatening Speech (*Drohspruch*) (2) Promise (*Verheissung*) (3) Invective (*Scheltwort*) and (4) Exhortation (*Mahnwort*).²⁹ In addition to these four there are also other prophetic types; for example, the prophetic liturgy. This consists of a combination of types which appear side by side, and may be either of hymnic (rejoicing), or lamentation character. The former was used in the days of joy and the latter in the days of penitence. (Examples of these two types of prophetic liturgy are: Micah 6:6-8; Isaiah 1:10-17 and Isaiah 33:14-16.)

3. It has been pointed out that the prophets were not authors of the books which the tradition through superscriptions assigns to them. According to Mowinckel, they were primarily

men of the spoken word, who appeared with brief sayings, 'messages,' determined by the situation and the moment, each of which message was rounded and a complete entity which had 'its place' and its life in and through that definite occasion. The prophets have not written; their books are collections of originally independent, orally transmitted detached sayings. Between the birth of the saying and its being recorded in the books there is a long period of tradition and history of tradition and 'development' of tradition.³⁰

These collections of messages were collected by interested individuals or the disciples of the prophets who desired to preserve the sayings of their master and sometimes added messages of their own to the collections. According to T. H. Robinson this took place in three stages. The first stage is the prophetic message or oracle that was uttered by the prophet. The second stage is the small collection of prophetic messages which may or may not have been collected according to a preconceived design, and the final stage is the point when the prophetic books reached the completed form.³¹

4. Form criticism has also thrown light on the so-called "disaster-salvation" scheme which is so prominent in the prophetic books. This design, as Robinson has shown, does not belong to the prophet but to the final stage in the collection of prophetic oracles. The form may be traced to Egyptian influence. Some of this "disaster-salvation" scheme may have been included already during the second stage of collection, and certainly in the third stage.³²

The implications of this approach are far-reaching. For one thing, the *verba ipsissima*, the authentic word of the prophets, is difficult, if not impossible, to determine. According to Engnell, the Swedish exponent of the Uppsala School of Oral Tradition, the word of the prophet can be known only through the circle of disciples upon whom the prophet had left his stamp.³³ Mowinckel, Bentzen and Widegreen, on the other hand admit that the authentic message of the prophet can be recovered only in part, nevertheless, asserts Mowinckel,

we are not going to allow anybody to deprive us of the right to attempt to let them speak as clearly as possible. In many cases we have perhaps to give up; the voice of the prophet sounds there more like a powerful leading melody or as a deep undertone in the chorus of the tradition, or more subdued, flooded by the many-stringed accompaniment of tradition. However, where there appears to be a possibility to ascertain their own words, get hold of the original saying, approximately as they once sounded in the streets and market-places of Jerusalem and by the gates of the temple, there we will try to find them by all the means in our power both those of form-history, tradition-history and literary criticism.³⁴

H. *The Psalter*. The form critical approach has exerted its greatest influence on the study of the Psalter. It is here, more than in any other phase of O.T. study, that British and American scholars have followed Gunkel's *Gattungs-geschichtliche* (form critical) method, and the further elaboration of it by Mowinckel. This influence is noticeable in particular in the following areas. (1) It has shown the similarity and the difference between the Psalms of Israel and the Psalms of Egypt and Babylonia; (2) It has distinguished and classified the various literary types which are found in the Psalter, and it has further shown the living function (*Sitz im Leben*) which the Psalter exercised in the worship of the Israelite communion. (3) Through the labors of Mowinckel, we have been "given a new insight into the meaning of the cult, the organized public worship of ancient Israel, and along with this a deepened appreciation of the primitive force of the covenantal religion which unfolds before us in the Psalms."³⁵

III. THE CRITIQUE OF FORM CRITICISM

There can be no doubt that form criticism has exercised a salutary influence on the investigation of the Old Testament. Systematic investigation of literary categories and their comparison with similar categories in the literature of Israel's neighbors has taught us a great deal. It was not satisfied to analyze only the existing literature, but sought to learn to know the life and its activity; its narratives and songs which form the background of the existing literature. By studying the forms and the material of oral tradition, it sought to follow its history to its ultimate source which very often was discovered to lie beyond the borders of Israel. Thus, what literary criticism of the books failed to reveal by its method, form criticism was able to make clear.

However, in spite of all this valuable contribution, form criticism was not able either to eliminate or even to minimize the value of the "Introduction." As Eissfeldt points out, "Gunkel's views and his representation of the material can be applied only to the smallest

literary units: the simple narrative, the poem or the proverb, but it seems to fail in the face of larger units, and especially in respect to complete Biblical books" (Eissfeldt, *Einleitung*, p. 5). Now, even though Gunkel's sketch of literary forms has been of great value for the smallest units, it has not taught us anything new about the composition and origin of our biblical books. This is especially true in respect to books and collection of books which are more than loose compilations of small units. This is due to the fact that form criticism is inclined to look at the *typical* and ignores or pushes into the background that which is personal and individual. This, Eissfeldt declares, can be corrected. But we must have in addition to this, also, an analysis of the books which is not limited to the smaller but also includes the greater units. However, this analysis of larger units, which we find incorporated in the existing books, is in the main so uncertain that we must go through a very penetrating investigation in order to get a view of the complexity of the problem. Therefore, Old Testament science will have to continue to employ literary criticism, and, as Weiser points out, will have to evaluate it in relation to the tradition-historical, form-critical and cult-historical investigation.³⁶

According to Eissfeldt there exists another reason for the shortcoming of Gunkel's *Gattungsforschung*. It is not enough, says Eissfeldt, that we look upon the Old Testament as merely the remnants which have been preserved from a larger Israelitic-Judaic national literature, we must look upon it as a Holy Scripture of both Judaism and Christianity. Therefore, the task of "the historian is not only to analyze its forms of literature and their history of origin, and the marks which the international, folkloristic, political and theological materials have left upon them; and their function in cultic and daily life, but also to show how the forms of literature are utilized artistically and in learned compilations, and how religious men and theologians collect and shape them down to the time when the Canon excludes what is not con-

sidered divinely inspired and therefore of normative significance for faith and life."³⁷

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Form Criticism of the New Testament

HAROLD H. HUTSON*

WHAT does form criticism intend to do? What are its methods and how does it attempt to describe the nature of the earliest materials from which the sources and the completed gospels were constructed? Are there evident weaknesses in the techniques of form criticism which suggest that we proceed with caution in accepting its results? What is its importance for the meaning of the New Testament for those who attend our churches and for those undergraduates exposed for the first time to the critical methods of the classroom? Is it true that the form critics have given aid and encouragement to those "who have taken away our Lord and we know not where they have laid him?" Are we thus further forced toward the position of that young minister who, after liberation from all his traditional ideas in a theological school, arose to lead his congregation in the Apostles' Creed and began: "I (under his breath 'used to') believe in God the Father Almighty. . . ."

Form criticism directs our attention to the earliest period in the transmission of gospel materials. It emphasizes the period of oral transmission; it asks what the effects of oral transmission were upon the form and content of the materials about Jesus and other honored characters in the New Testament. Where source criticism examines the gospels to determine what connected accounts lie back of the finished product, form criticism looks for the individual items which were brought together to form a source. Where source criticism searches out the creeks and brooks which flow together to make the gospel river, form criticism hunts for the individual springs which give volume to the brooks. It is faced by a

tremendous difficulty: the springs most often rise in the bed of the brooks, safely hidden from prying eyes, and no one has yet found a completely acceptable way to drain the brooks so that we can examine the springs accurately.

It can readily be seen that the form critic reduces the function of the "writer" of a gospel to that of a compiler or, at most, an editor. He sees the basis of the completed gospel in small, independent units which circulated in the early communities as propaganda materials for the developing movement. These originally filled needs which were immediate and diverse, they were not intended to be associated together into a connected narrative or a quasi-logical argument of a convincing, logical nature. They were resources to meet the needs of communities, to speak to the various demands for guidance in action. Therefore the form critic does not feel that the context of an individual item is of much importance in deciding upon its meaning. The relationship between pericopes is a later addition. An organized and logical "biography" of Jesus was not an interest to the first people who repeated the stories about him. That interest came so late that accurate details for such a project could not be supplied when it arose. The original items arose in response to such simple questions as: "what should one do about observance of the Sabbath law," "what was important for me about the death of Jesus and about his resurrection," and "how should one behave in controversy?" The relationship among the various items of the completed gospel was a framework devised by the collectors and editors.

Thus it is clear that one of the tasks of the form critic is to discover and describe as accurately as possible how the gospel traditions fitted into the life of the time. What situations among the earliest believers would demand a saying of Jesus to give guidance or a story of achievement to strengthen belief? As we look

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at the pericopes in the tradition, which seem to meet the test of environment? Which seem to fit precisely into an earlier situation and which reflect the problems of a more developed stage of activity? It will be seen immediately that this calls for considerable social-historical information; indeed, it may place demands upon the form critic which outdistance assured data.

This brings us to the straightforward question: "why did the gospels come to be written at all?" As Professor Filson indicates,¹ the form critics claim four types of needs which produced gospels: (1) the need for guidance in the daily decisions of the religious life; (2) the need for instruction as to the meaning of their faith and the character of their Leader; (3) the needs of worship; religion demands symbolizing activity and the dramatic reinforcement of faith, and (4) controversy: the criticisms of opponents must be met with swift demonstration that Jesus worsted those who placed stumbling blocks in his way.

Form criticism, then, focuses our attention upon the developing communities and their needs. It asks us to re-create the situations in those communities and to consider the possible literary forms of the materials which would normally circulate. If the gospels seem to yield to an analysis of their materials into identifiable forms, then it asks which forms would arise first and which would contain a clearer picture of the Jesus preached by those who early became convinced that he had arisen from the dead. Where variations exist in similar pericopes, can the local color added to make a teaching more attractive to a given community be separated from the first form of the item? Form criticism thus emphasizes once again the ancient conclusion that the New Testament was the church's book, produced as an instrument to further its convictions and purposes.

How, then, does the form critic proceed? First, he assumes that the tendencies and interests which governed the selection and formulation of material in the written gospels also affected in some degree the selection and formulation of the tradition in its earlier oral forms

and in the earliest stages of writing. Second, he assumes that general laws operate in the formation and development of a tradition, and that it is possible by classifying the types of materials thus handed down to arrange them in a more or less evolutionary sequence.² Third, he proceeds to describe the types and classify the materials.

Is there sweet unanimity in the specific results based upon this methodology? The answer must be in the negative, but this is not to conclude that the method is valueless.

Have the form critics succeeded in discovering and classifying definite oral forms which may have existed in primitive Christianity? Both Dibelius and Bultmann identify the short story form which has definite formal and stylistic features. It has the additional support of parallels in the Rabbinic tradition. This type of story contains only those details which provide a minimum setting for some principle which Jesus announces. Dibelius calls them "paradigms" and Bultmann titles them "apothegms." I agree with Vincent Taylor that both descriptions are misleading and that the term "pronouncement-stories" is more accurate.³ They are indeed brief settings for a pronouncement, or word of Jesus, normative for some aspect of the early community's life, belief, or conduct. This classification passes the historical and literary tests and presents no great difficulty of recognition.

When we turn to the longer stories, we can identify the "miracle tales" which embrace three stages: introduction, account of the wonder or cure, and its sequel. The purpose here is to concentrate the attention of the hearer or reader upon the magnificent person of Jesus, not upon some highly valuable teaching. If a teaching or a teaching-inference is present, it is notably secondary.

"Sayings" present another category universally employed by the form critics. Taylor's objection here seems valid: the attempt to differentiate types of saying (Bultmann) does "little more than describe stylistic features; they do not denote popular forms into which an individual or community unconsciously throws

sayings."⁴ There is no *form* difference between the "logion," the "apocalyptic word," and the "church rule." This is merely a ruling on content, not on form.

Parables constitute a fourth form, usually capable of ready identification. These are analogies and illustrations of one main point, although great harm has been done by the attempts, some of them in the gospels, to make of them allegories, capable of interpretation at every phase of the story. The parable has sufficient parallels in Jewish literature to mark it as primitive, although some of the form critics have contended that its length brands it as the second and later stage of the short, pithy sayings of Jesus. The dissent of Bultmann and Easton seems to represent better historical judgment, for the prophetic strain in the tradition of Jesus surely admits this longer type of teaching as primitive.

The stories about Jesus present a more doubtful classification. This material has no definite structural form and shows form criticism at its weakest points. "Myths" and "legends" do not define particular structural forms, but depend largely upon historical references for decision between factual information and the accretion of details. The term legend today indicates an unfavorable historical judgment. Bultmann conveys just this impression when he designates them as "narrative pieces of the tradition which are not properly speaking miracle stories, but which nevertheless have no historical but a religious and edifying character."⁵ This simply stamps the label "contents not guaranteed" upon these stories.

How well does form criticism enable us to recover the original forms in which the traditions circulated and the life situation from which they arose? Dibelius feels that the pronouncement stories and the parables, together with many of the sayings of a pronouncement character, take us back to the most primitive traditions. Many of them can be relied upon as an accurate picture of the words of Jesus. Even here, however, the critical reader feels that the determining considerations are historical rather than purely formal. With the gospels before us

we can see how the later editors worked: we note how they modify the traditions to give precision to names and statements of time and place. We can therefore assume that Mark and the collectors of the early sources followed the same procedures. But did Mark and the early sources handle their materials in just the same way that Matthew and Luke handled theirs? It is difficult to reconstruct accurately what the aims and purposes of the earliest collectors were. To take a pronouncement story apart and distinguish the earlier from the later elements presents immediately the question: "can we ascertain with accuracy what the story looked like when it came into the hands of the collector by detaching portions which seem to reflect his community prejudices and needs?" To do so would require minute detail as to the situation in which he worked. The work of the form critic at this point is helpful but speculative.

A scientific analysis of the life situation principle suggests a further caution. It is possible to over-emphasize one aspect of the communities' activity to the neglect of others. Not only did the members of the community serve as heralds in the preaching of the message (as Dibelius stresses) and as participants in community discussions on the meaning of the faith (as Bultmann contends), but they responded to other needs. There were practical demands arising from daily life, the need to meet hostile critics, and the formulation of procedures of worship. All forms of Christian activity must thus be considered as factors shaping the early forms of the traditions.

The fundamental assumption of form criticism that, in the main, the earliest tradition consisted of small isolated units without local or time connections, seems justified by the evidence. Many of the form critics modify this assumption to recognize in the passion story an early continuous narrative. This seems warranted. The story of Jesus' suffering and death formed the most important part of the primitive propaganda, for it was through this that man's destiny was powerfully affected. This must have formed the earliest core of the teaching and preaching, particularly in those

non-Jewish communities whose background already stressed stories of redemption. It was in those communities that written documents would most quickly aid in the crystallization of oral forms.

Accepting form criticism as a valuable guide to the nature of the independent units which first made up the traditions about Jesus, what bearing does it have upon the meaning of the New Testament? It does not, of course, reopen the question as to whether Jesus was actually a person in history, but it does question seriously the well-established custom of writing biographies of Jesus. There is little reason to believe that the early communities were interested in a "biography" in our sense of the term. Form criticism attempts to give us tools by which we can distinguish the primitive "quotations" from those which were developed by the communities to meet changing needs. It discards some as manifestly late. It suggests that the churches interpreted in the earliest days even as they continue to interpret the meaning of Jesus for our own day. Some will undoubtedly feel that this weakens the case for Christianity. Others will conclude that the gospel was always a vital movement in history rather than a static deposit to be preserved without error. If we were indeed able to wave a magic wand and remove all the effects of critical gospel study—thus to leave all the gospel materials as undisputed quotations from Jesus—there would still remain the necessity to re-interpret each section in the light of today's needs. Moreover, all the gospel materials accepted uncritically do not constitute a complete and adequate legal guide to conduct or thought: even the most conservative among us resort to such instruments as the "spirit of Jesus" or the "intention of Jesus" to give twentieth-century life to the body of the gospels.

The power of the gospel has never been found

in the ability to reproduce a recorded experience of Jesus in one's own life, but rather to find similar security and courage in facing the challenges of one's own day. This is essentially what the early communities attempted to do. Traditions about Jesus lived because they were pointed toward the needs of changing communities, because they took on the character of principles rather than laws. The process illustrated in the oral stage, the collection of small written fragments, and the editing of gospels continued throughout the living Christian communities.

Several approaches to the whole problem seem now to be highlighted by the needs of our day: (1) a resurgent literalism which takes as "the only meaning" of selected materials that given by a person or a group in the fourth century, or the sixteenth, or the twentieth; (2) a rather subjective "kernel of truth" position, which discards some materials as relevant only to the first century and others as containing eternal truth which is normative for today; (3) a willingness to go all the way with any method of criticism, no matter how skeptical historically, safe in the assurance that the actual words mean little or nothing—faith gives an insight beyond reason; (4) a frank approach which sees the gospel materials as resource for today's problems in religious living, which views the biblical materials as the way in which other men in other days met their problems, and as a challenge to meet our own with like courage and insight.

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What Is Sectarian Teaching?

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THERE is lively interest and concern for the teaching of courses on religion in American colleges and universities at the present time. In the early spring of 1950 a meeting sponsored by administrators of several state colleges and universities was held in Minneapolis to explore the whole question of feasible modes of presenting religion to students of state-supported colleges and universities. A similar meeting was held in December of 1950. Professor Reinhold Niebuhr of Union Theological Seminary in a recent newspaper article stated that he sees signs of an increase of interest in religion in America in the fact that many colleges and universities of this country have created departments of religious studies or have enlarged existing departments. However, the teaching of courses in religion, especially in state-supported schools, is haunted by the specter of sectarianism. This problem is brought into sharp focus by the recent supreme court decision ruling illegal the teaching of courses in religion on released time of students of the public schools of Champagne, Illinois. Administrators in certain states deem that it is improper for the state university to offer courses in the study of religion. Nevertheless, the policy is not uniform, and varies from state to state. The State University of Iowa offers a notable example of liberality regarding the teaching of courses in religion. At this university credit courses are offered by a faculty of three instructors, one Protestant, one Roman Catholic, and one Jewish, all clergymen of their respective faiths. The teaching is done in state university buildings, although the funds for the support of the faculty in religion are derived not from the state but from private sources. By contrast to Iowa, some states expressly forbid by law the teaching of courses in religion in state-supported schools. In spite of the prob-

lems involved, concern for the teaching of courses in religion in universities, both private and public, continues unabated. The chief problem involved arises from the fact that many people assume that any course in religion will necessarily be taught from a sectarian bias, which makes it unacceptable, particularly in a stated-supported college or university. In view of the present interest in courses in religion, and in view of the problems involved in teaching them, two points will be discussed in this article. *First, there is no such thing as non-sectarian teaching, assuming that means unbiased teaching, anywhere in the university, whether in religion or in any other field of study. Second, in the teaching of courses in religion, denominational sectarianism is usually not a live issue.*

1. There is no Teaching without Commitment to Some Point of View

The common factor in the several definitions of a sect to be found in any standard dictionary may be phrased, "personal commitment to a point of view shared by some but not by all persons." Any teacher worthy of the name is committed to a point of view. The very fact that an individual chooses teaching as his vocation shows commitment to the idea that learning is of value. The subject taught demonstrates a further commitment. A man who chooses to teach chemistry signifies that he considers this science of such worth that he is devoting his life to initiating others into the science. We need no more than name a few brands of philosophy: idealism, naturalism, positivism or a few brands of psychology: Behaviorist, Gestalt, Freudian, to remind ourselves that there are schools of philosophy or psychology. To call these "schools" does not alter the fact that they could just as properly be called "sects" of philosophy or psychology. Even the so-called "exact" sciences are not completely free of differing schools of inter-

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pretation. Thus in every field of learning we find groups of teachers committed to specific points of view not shared by all their colleagues in the field. Moreover certain entire university departments may be committed to but a single one of several current points of view in a particular field. The entire faculty of the department of psychology of a university known to this writer is committed to the behaviorist position. It is almost inevitable that a student electing to major in psychology at this university will adopt behaviorism as his point of view simply because during his entire period of study he never has the opportunity to hear other psychological theories supported as enthusiastically as Behaviorism. Our purpose here is not to evaluate various psychological theories, but simply to point out academic sectarianism in an extreme form.

Academic sectarianism, although it is never defined in such terms, is not only condoned but applauded as highly desirable. It is pointed out that only in the continual encounter of opposing points of view are errors revealed and knowledge increased. Even the dominance of an entire university department by a single point of view might be defended on the grounds of academic freedom. But in full view of the academic situation as it has here been sketched there are those who oppose the inclusion of courses of religion in the university curriculum on the grounds that thereby sectarianism would be introduced. This attitude prevails even though it may be insisted upon that courses in religion should never be made compulsory. Since sectarianism of one sort or another seems inevitable in the educational enterprise it seems arbitrary to restrict the teaching of religion alone on the grounds of sectarian taint. Because of the historic importance of religion in human culture it seems that religion at the university ought to be dealt with on the level of principle rather than merely on the level of expediency. This raises the whole matter of academic integrity. Who finally is to say what is and what is not permissible to academic inquiry?

One method of presenting courses in religion in the college curriculum claims the interest of

some people as a possible way to avoid the stigma of sectarianism, at least in part. In some English departments, even in state universities, is to be found a course in the Bible as literature. Psychology departments offer courses in the psychology of religion, and art departments courses in religious art. The difficulty in such a procedure, however, is that religion cannot be successfully understood or taught simply in terms of its secondary characteristics. The study of religion involves complex historical, literary, and psychological disciplines in which teachers in the field need to be intensively trained. It hardly does justice to the subject to commit its teaching to an amateur, who, no matter how sincere his personal interest in religion, has received his academic training in another field. Such a "farming out" system of teaching is not employed for subjects other than religion. Presumably its only justification in the teaching of religion is that it is supposed to assure that the teaching is done from a "disinterested" point of view, free of sectarianism. This kind of logic would suggest that the most desirable mode of teaching the data of Christianity in a college course would be to assign it to a Mohammedan, and that Buddhism be taught by a Jewish rabbi. But immediately the fallacy becomes clear. An unbeliever would almost inevitably teach a religion in which he did not believe with a negative bias. This is a point of view. This is sectarian.

A situation very much like the above illustration actually exists in many American universities and colleges which restrict the formal teaching of the data of religion, but permit without hindrance the teaching of religion with a negative bias by unbelievers. Occasionally, keenly critical minds among university teachers express specific antagonistic views against various tenets of religion, even against religion as a whole. More often, however, the negative attitude toward religion is more subtly indicated by the word not spoken but implied, or by the clever, mildly cynical witticism directed against the immature religious ideas of students. This is not mere speculation. Ministers and religious

counselors of students are frequently visited for help by students whose religious views and faith have been seriously disturbed by the negatively critical attitude of certain faculty members toward religion.

Of course academic freedom demands that any teacher should be at liberty in his teaching to state considered opinions whether they be affirmative or negative toward religion. But if academic freedom is to mean anything, students have the right to hear both sides, and to examine, if they wish to do so, the data of religion from an affirmative point of view under teachers of intellectual competence and academic standing equal to that of academic critics of religion. The negative criticism of religion as something stupid or bad demonstrates an attitude toward religion, and is therefore sectarian. Yet such an attitude usually goes unchallenged in the universities. Moreover, the complete absence of any opportunity for the scholarly examination of the data of religion in many universities suggests to students another point of view, that it is unimportant. What one ignores is usually what one considers to be unimportant. If in his entire university career the student explores various fields of learning without discovering one trace of scholarly examination of the data of religion what is he to conclude if not that at the highest level of learning religion is unimportant? This is perhaps the most subtle and powerful of all the kinds of religious sectarianism.

It seems clear that those who have concluded that the formal teaching of the data of religion is not proper to the university because it is apt to be sectarian have themselves demonstrated a sectarian point of view. It is also clear that all sound teaching, since it represents a point of view, is in a broad sense sectarian. But even full recognition of these facts seems not to reduce the problems involved in presenting courses of religion at universities. There is clearly a dilemma: if courses in religion are offered, the cry, "Sectarianism!" may be raised; if courses are refused, a similar charge can be made. Is there any escape from this dilemma? If there is, it lies in part in the clearing away of a false notion.

II. Denominational Sectarianism not a Real Issue in Academic Teaching of Religion

There is a widely-held notion that the teaching of religion must necessarily involve religious sectarianism, and there are unquestionably cases of such teaching in which sectarian views hamper the clear presentation of objective data of religion. However, within Protestantism today the nature and force of sectarianism are not what they were in the early days of the Reformation, nor even what they were a century ago. This fact is widely misunderstood by those who fear sectarianism in the presentation of the data of religion in the university, but it must be clearly understood before the whole question of the teaching of courses in religion can be discussed intelligently.

Originally each Protestant denomination represented a fairly distinct theological position concerning such matters as salvation, the sacraments, the ministry, and the church. Presbyterians adhered to the theology of John Calvin, Lutherans to that developed by Luther and Melancthon. Baptists stressed the practice of adult baptism by immersion, and Episcopalians from their beginning have stressed the doctrine of the apostolic succession of their bishops. While these communions respect their historic theological roots, many of the numerically major Protestant denominations are much less divided today along theological lines than they were originally. Evidence for this is abundant. Exchanges of pulpits among ministers of differing denominations is a familiar enough event. Students of varying denominational backgrounds attend the same theological seminary. Union Theological Seminary of New York was founded by Presbyterians, Yale University Divinity School by Congregationalists. Yet professors from most of the major Protestant denominations make up the faculties of these and other leading theological seminaries, such as the federated theological faculties of the University of Chicago. Presbyterians teach happily beside Methodists, both sharing the same classrooms with Baptist and United Brethren professors. So it is likewise with students. A Disciple student studies Bible under

a Presbyterian professor, and theology under a Congregationalist. After graduation these theological students go out to serve churches of their parent denominations, the whole enterprise being carried on to the mutual satisfaction of all concerned. In some communities it is not unusual for some pair or larger number of denominational groups of laymen to combine to form united churches, gaining the advantages of better economy and opportunity for coöperative religious effort in the community. Such coöperation is unhappily not the universal rule, but the fact that it can and does occur, and to an increasing extent indicates that doctrinal divisions are no longer the primary ones in much of Protestantism.

Nowadays denominational names represent political divisions far more than doctrinal divisions. The practical lines of cleavage tend now to be along social and economic rather than along primarily theological lines. Numerous Protestant churches demand no doctrinal commitments of their members except adherence to the New Testament as the primary rule of faith. Yet one local congregation may represent an economic and social point of view of traditional conservatism which sets it in contrast to a sister church of the same denomination. Geography and political tradition often set two local churches much further apart than theological differences.

There are still doctrinal differences which are as sharp as they ever were. These are exhibited, for example, in Protestant Fundamentalism, a movement which has gained prominence since the time of the First World War. Fundamentalists insist that no religious position is Christian which is not based on certain traditional doctrines, the most notable of which is that of the literal inerrancy of the Scriptures. Fundamentalism is a minority reaction within Protestantism against the very attitude and practice of interdenominational accord which was illustrated above. Fundamentalism has created lines of division *within* the older historic denominations rather than *between* them. Rigid doctrinal differences are exhibited by Lutherans, and certain other Protestant groups, as well as by the Roman

Catholic Church, and none of these groups shows any inclination to participate in enterprises of interdenominational or interfaith coöperation.

The above observations should be sufficient to show that while sectarian and doctrinal differences do still exist, the available evidence fails to support the assumption that a teacher of courses in religion who is a member of a religious denomination will necessarily teach with a uniform and distinctive denominational viewpoint. In many cases such a viewpoint no longer exists.

The problem of sectarianism in the teaching of courses in religion ought to be examined in the realm of the actual rather than the hypothetical. Instead of worrying that, for example, Professor Smith, a Methodist, might teach courses in Bible with a Methodist bias, let us see whether it is practically possible for him to do so. To prepare for university teaching Mr. Smith will have qualified for his doctor's degree. Following graduation from a four year college Mr. Smith will have engaged in three years of graduate study, probably in his denominational seminary. Since denominational seminaries do not usually grant the doctor's degree, Mr. Smith will have had to engage in at least two more years of graduate study in one of the few educational institutions of the country which offer advanced studies in Bible, the University of Chicago, Union Theological Seminary, Yale, or Harvard being the most notable. Mr. Smith may even have been so ambitious as to work for his doctorate in biblical studies abroad at Edinburgh, or at Basel.

During his study for the doctorate he will have attended lectures by professors of varying denominational backgrounds, and will have studied standard scholarly works in his field by authors of varied denominational backgrounds. The literature in the biblical field is generally standard throughout the world, whether in America or in Europe, and is continually growing as new researches are made. Mr. Smith will have been grounded in the historical, cultural, and linguistic background of the Bible. He will not have found a dead uniformity of interpretation of the Bible, but lively scholarly dis-

putations over many technical points, all governed by canons of scholarly investigation in no way unlike those encountered by his fellow graduate students in history or medicine. In the end he will have submitted to exhaustive comprehensive examinations over the whole field, and will have been required to submit an acceptable dissertation on some research topic chosen to add a contribution to biblical learning. In none of these final exercises will his denominational prejudices—if he has any left—have been of the slightest service to him if they in any way violate the principles of historical and scientific investigation. Thus after spending from five to six years in graduate study beyond his bachelor of arts degree he will have presented himself as a candidate for a teaching position in the field of Bible at a college or university. Had his chosen field been the philosophy or history of Christianity his academic regimen would have been similar. What has been outlined above is not hypothetical. It is an accurate general account of the best qualified men now teaching or planning to teach in the field of religion on the college level.

Even in spite of a man's academic training in religious studies, what assurance may we have that in his teaching he will not gradually revert back to denominational dogmatism? Let us look in upon Professor Smith, now in his classroom. He is discussing the book of Genesis. Faithful to the findings of historical scholarship he points out to his class the strong probability that there are two sources of the tradition of the Creation, since there are two accounts of Creation. Nothing in any set of denominational predilections alters that fact. In another class Professor Smith is discussing the gospels. He points out that the parallel records of the sayings of Jesus do not in every particular agree. No denominational wishful thinking will make it otherwise unless Professor Smith suddenly throws the critical standards of responsi-

ble scholarship to the winds. But since his study through four years of college and five to six years of professional training has been governed by those standards, he will not readily abandon them now, any more than a trained physician facing a difficult case of infection will be likely to abandon scientific medicine for the beating of a ceremonial tom-tom.

The concern that academically respectable study of religion be made available to students in American colleges and universities is likely to increase. Many people with a concern for religion in the broadest sense can not easily reconcile themselves to the possibility that an ever-increasing proportion of our best educated citizens will never have the opportunity during their college years of finding religion investigated on the same level of intellectual integrity as any other area of human experience. It has not been the purpose of this article to suggest the precise means by which this education is to be accomplished. These may be various to suit different situations, and they likely will be difficult to achieve in view of prejudice and the fear of prejudice. The purpose of this article has been to try to clear away certain false notions which need not and ought not to becloud the main issue which is the promotion of sound learning within the field of religion. To seek to avoid the issue simply because it is difficult is irresponsible. The intellectual enterprise of the university is not an easy task to be undertaken by the indolent or the timid. The alternative, which is the total omission of the teaching of religion in colleges and universities, has been abundantly tried. Until every reasonable means is tried, and all fail, the burden of proof remains upon those who fail to try to demonstrate that there is utterly no way in which sound, scholarly and not offensively sectarian teaching of the data of religion can be provided for students of the college and the university.

Troeltsch and the Test of Time

*A Review Article**

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STUDENTS in the fields of religion, history, sociology, and philosophy will be pleased by this new printing of the 1931 English edition of Ernst Troeltsch's great masterpiece, too long out of stock. Only a rare few out of the flood of books from our presses deserve to be called "monumental," but we can fully agree with Baron Friedrich von Hügel that *The Social Teaching of the Christian Churches* is preëminently monumental. "It stands beyond question without a rival, whether in thoroughness or in comprehensiveness, as an exposition of Christian life and thought in their relation to contemporary social facts, ideas, and problems from the beginnings of Christianity down to post-Reformation developments," declares Bishop Charles Gore in his introductory note and this admiration is understandable.

The work has stood the test of time, an especially remarkable achievement in light of the extensive scholarly research on all phases of this subject since its first German publication in 1911. Its profound insights and interpretations continue to be impressive and its vast range of material both informative and helpful as the innumerable references to it by historians, sociologists, and philosophers as well as by theologians and other students of religion amply testify. It has stimulated many other well-known studies, important in their own right, as for example, H. Richard Niebuhr's *The Social Sources of Denominational-*

ism (New York: Henry Holt and Company, 1929). Olive Wyon is to be congratulated on her splendid translation, a genuine achievement in itself, based upon her devotion, understanding of the subject and the specialized terms of the languages involved, and mastery of beautiful English. The English edition is clear and includes passages of genuine literary beauty.

The number of critical studies and journal articles as well as the more limited references to it already tax the efforts of bibliographers. The reviewer is surely not qualified to present still another interpretation and consequently will refer briefly in passing only to some of the problems which concerned Troeltsch here rather than to the work itself. His close friend, Max Weber, it should be noted, was partially responsible for Troeltsch's increasing preoccupation with sociology and history of religion, cultural and intellectual history, and philosophy of history rather than continuing with theology. Troeltsch also found Weber stimulating and helpful in writing this volume. In contrast to many of Max Weber's essays, in which Weber concentrated on certain crucially significant historical variables, here Troeltsch investigates on the one hand the inner growth of western Christianity with all its ramifications and on the other hand the mutual impact of Christianity and of the social and cultural factors on each other through the ages, chiefly in Western Europe (and America) to the end of the Eighteenth Century although his findings are directly relevant to the present. Actually, he treats the nineteenth and twentieth centuries more directly in his previous work, *Protestantism and Progress* (New York: Putnam, 1912) which some logically regard almost as a sequel.

* *The Social Teaching of the Christian Churches*. By Ernst Troeltsch. Translated by Olive Wyon from the 1911 German edition of *Die Soziallehren der christlichen Kirchen und Gruppen*. New York: The Macmillan Company, 1949. In Two Volumes, 1,019 pages numbered consecutively: Volume I, 445 pages; Volume II, pages 446 to 1,019. \$13.00.

This effort to deal with the totality of Christian development reflects, of course, Troeltsch's own ideas as to the distinction between history and the natural sciences. The usual natural science approach, he felt, was not intended to cope with the individuality and peculiarities of each historic event, the uniqueness of historic personalities and historical wholes. Christianity is here regarded as a historic cultural totality with all the special qualities and complexities of a rich personality, as it were, and hence, his exhaustive treatment of the enormous volume of material considered. For Troeltsch, religion has its own inner logic or dialectic of development, independent of social factors, and it profoundly influences the social and cultural institutions. At the same time, they affect and help directly to shape the actual forms of religious beliefs and life. Troeltsch personally had definite religious ideas and preferences, but was explicitly aware of them. As a consequence, his scholarly works are notable for their freedom from hidden value judgments and biases.

In the course of this inquiry, he considered such fundamental problems as types and sociological bases of Christian thought, Christian conception of truth and toleration, history and nature of Christian ethos, possible forms of organization for Christian religious life, relations of Christianity with present society, and possibilities and values of various, including Marxist, research methodologies for the study of the history of Christianity. No summary can do justice to the range and depth of his research and to the great creative power of his scholarship and mind. He emphasized among many factors, however, the relation of the type of fellowship to the nature of Christian beliefs.

The results of this survey throw light upon the dependence of the whole Christian world of thought and dogma on the fundamental sociological conditions, on the idea of fellowship which was dominant at any given time. The only peculiarly primitive Christian dogma, the dogma of the Divinity of Christ, first arose out of the worship of Christ, and this again developed out of the fact that the new spiritual community felt the necessity for meeting together. The worship of Christ constitutes the centre of the Christian organization,

and it creates the Christian dogma.—Volume II, p. 994.

Historically, he found three main types of Christianity, the Church, the Sects, and mysticism. "Within the spheres of the Church, the Sects and Mysticism, however, this doctrine of Christ is interpreted very differently." For the Church, Christ is the Redeemer, "who in His work of salvation has achieved Redemption, once for all" and continues to impart the benefits of His saving work through the ministry, the sacraments, and the Word. The Church is an objective institution, endowed with the miraculous sacramental power of grace and salvation as the result of the work of redemption. It seeks to draw to itself the whole of human life, is therefore universal in outlook (or at least national in scope), compromises with the world, and accepts the secular culture which it would dominate and spiritualize. To the sects, Christ is the Lord, the divine exemplar and law giver. A sect is a voluntary society, essentially a lay organization, of the faithful believers seeking inward perfection and direct fellowship and consequently in principle a small intimate community based upon the members' ideal of Christian love. Since its adherents attempt to apply the Scriptures literally, and often naively, it is either aloof from the "sinful" secular life or, "under the influence of an 'enthusiastic' eschatology," seeks to alter the world radically. For the mystics, Christ is an "inward spiritual principle," incarnate in the Christ of history, but recognizable and affirmable only in inward spiritual experience. True mystics care little about permanent organizations. Indeed, mysticism tends to weaken the significance of any given form of worship or liturgy and is corrosive of institutionalism. Although some forms of mysticism are close to certain sect movements, basically, as Troeltsch concludes, mysticism is an independent expression of Christianity, distinct from both the Church and the Sects, although often appearing under their auspices or sanctions.

His two ideal types of the church and the sect are best known of his methodological devices. Many scholars have found them useful

analytical tools and also helpful in predicting the behavior of religious groups. Several of the largest American denominations had difficulties in the nineteenth century arising partly from their very success in winning large memberships which in turn required to an appreciable extent churchly organization and outlook not always easily reconcilable with their original sect practices and ethos. Some present day scholars have formulated other ideal types to supplement the church-sect combination. (Readers unfamiliar with the *ideal type* as a sociological research device are referred to the April, 1949, issue of this *Journal*, pages 130-132 for a brief description. Suffice it to say here, the term *ideal* has no value connotation; it means conceptual, as distinguished from reality. Ideal type is an arbitrary construct made from historic factors as an heuristic tool. It is not subject to the criterion of truthfulness or reality or accuracy, but of usefulness for research and analysis.) For some purposes, Dr. Reinhold Niebuhr seems to prefer the alternative ideal types of the priestly or conservative ecclesiasticism and the prophetic and radical tradition. Indeed, he would suggest, Troeltsch might have modified parts of his study somewhat had he had the information now available upon the prophetic tradition in the Judaeo-Christian heritage. As already mentioned, the value of any ideal type depends upon its utility as an analytic tool, and the Troeltsch church-sect combination continues to be useful to many students of history, sociology, and religion.

Modified and conditioned as Christianity has been by the secular forces, and by social conditions, nevertheless Troeltsch believes,

"the Christian Ethos alone possesses, in virtue of its personalistic Theism, a conviction of personality and individualism, based on metaphysics, which no Naturalism and no Pessimism can disturb." It alone "through its conception of a Divine Love which embraces all souls and unites them all, possess a Socialism which cannot be shaken." "Only the Christian Ethos solves the problem of equality and inequality, since it neither glorifies force and accident in the sense of a Nietzschean cult of breed, nor outrages the patent facts of life by a doctrinaire equalitarianism." It recognizes these differences, and "then transforms this condition by the inner upbuilding of the personality, and the development of the mutual sense of obligation, into an ethical cosmos." The Christian ethos by emphasizing the Christian value of personality and love creates charity, without which no social order can long endure. We may conclude with a statement which is close to his own convictions.

The Christian Ethos gives to all social life and aspiration a goal which lies far beyond all the relativities of this earthly life, compared with which, indeed, everything else represents merely approximate values. The idea of the future Kingdom of God, which is nothing less than faith in the final realization of the Absolute (in whatever way we may conceive this realization), does not, as short sighted opponents imagine, render this world and life in this world meaningless and empty; on the contrary, it stimulates human energies, making the soul strong through its various stages of experience in the certainty of an ultimate, absolute meaning and aim for human labour This idea creates a perennial source of strength for strenuous activity, and a certainty of aim, both of which make for simple health and soundness of mind.—Volume II, pages 1,004-1,006.

Research Abstracts

HISTORY OF RELIGION (1950-51)

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Again this past year and a half it is the scholars in the field of Islam who have been most active in research; at least more of their work has been published in the accessible Journals. Unfortunately, some excellent research articles are published in quite obscure publications of very limited circulation, and unknown save to the most complete libraries. Some of these do not even appear in the serial list which catalogs the magazines of the world and tells in what libraries they may be found in America. The most complete listing of such articles is in the *Review of Religion* (Columbia University Press) each quarter. An Italian Journal of the History of Religions is noted as containing several articles on primitive religions. Included in the Review's list of periodical articles are numerous bits from such magazines as *Prabuddha Bharata*, *Vedanta Kesari*, *The Islamic Review*, and others, which are in no sense research articles, but do give valuable material for an understanding of the religions they represent, since these magazines are direct exponents of their respective faiths. I recommend to teachers of the History of Religions the regular perusal of this section of the *Review of Religion*, and the inclusion of one or more of these magazines in the college library to serve as a source of living collateral reading. For example, the *Islamic Review* (London) gives a most lively view of Islam throughout the world. It is well illustrated too.

Primitive

Eva L. R. Myerowitz, "Concepts of the Soul Among the Akan of the Gold Coast," *Africa*. Vol. 21, 1, January, 1951, pp. 24-30

The soul is composed of three elements, the *kra*, the *honhom*, and the *sunsum*. The *kra*, given by the bisexual deity, Nyame, is man's vital force, the source of his energy. It is at the same time a divine spirit. At death it is either united with Nyame or condemned to be reincarnated. The *kra* of the king and queen-mother are transmitted to their successors. The *sunsum* is the personal soul, given at birth by an ancestor of the paternal line. It is not divine. The *honhom* is the vital breath. It is always coupled with the *kra*. In order to attain to immortality the three must be reunited. This is effected by offerings at the tomb. Some interesting effects of these beliefs upon the social organization of the people are indicated.

Ancient Religions

Louis Deroy, "Le Cult du foyer dans la Grece mycenne," *Revue de l'histoire des religions*, Vol. 137, 1, Jan.-Mar., 1950, pp. 27-43

The Indo-Europeans had a cult of the hearth, growing probably out of the difficulty of kindling fire, and the consequent necessity of guarding it carefully. At first it was a family matter, usually the unmarried daughter being charged with tending it. As they settled down in communities, it was sufficient that one fire only be kept burning, and it was perhaps kept at first by the chief of the community, or under his orders by persons designated to do so. But Homer makes no mention of a hearth cult, either public or private. This poses a problem which is considered at considerable length largely on a linguistic basis too detailed to admit of abstracting briefly.

Julien Tondrian, "Esquisse de l'histoire des cultes royaux ptolémaïques," *Revue de l'histoire des Religions*, Vol. 137, 2, pp. 207-235, Apr.-June, 1950.

The article discusses the cult in honor of the dead Alexander, first received in Egypt as founder of the city, but later assimilated to various gods, especially Dionysos; then the cult of his successors as sovereigns. Ptolemy I in 304 B.C. was given the name Savior and a Ptolemaion was dedicated to him. At his death Ptolemy II consecrated a temple to him, and instituted a special feast in his honor, etc., etc.

M. Alliot, "Le Cult de Horus a Edfou au temps des Ptolémées," *Revue de l'histoire des religions*, Vol. 137, pp. 59-104

An interesting attempt by the author to describe not Egyptian cult in general, but that of Horus in the temple at Edfo, within the period between 237 and 57 B.C., during the time of the Ptolemies. He describes first the regular worship as carried out daily, what services, what sacrifices, by whom and for what; then the cult on special occasions, solar, lunar, and other festivals; at the coronation of a king; a feast of victory etc. Most enlightening!

Jean Sainte Fars Gernot, "Bibliographie analytique des religions d l'Egypte," 1939-1943, *Revue de L'Histoire des Religions*, Vol. 135, 1, 2, 3, 4

An amazingly complete bibliography of what appeared during the years 1939-1943 concerning Egyptian

religion. It is not simply a list of books, but an elaborate analysis of religion with an indication of books or articles dealing with the various topics . . . nine installments have so far appeared; e.g. Section J deals with the problem of death. Under this, subsections deal with funerary texts, death and resurrection, man after death, the body, the *ka*, the *ba*; survival, the conditions of survival, and moral conditions of survival. Titles of books or articles are from the English, French, German, Dutch, Italian and probably other tongues as well. On mummification alone some twenty titles are listed.

Buddhism

"Shih Hui-Yuan's Buddhism as Set Forth in His Writings," by Walter Liebenthal, *Journal of the American Oriental Society*, Vol. 70, pp. 243-259

An interesting article on the interpenetration of cultures as Buddhism came into China. What happened to Buddhism and what happened to China's culture? It is illustrated by excerpts from the writings of Shih Hui-Yuan, who lived in the 5th century A.D., on seven different topics: the relation between Samsara and Nirvana is that of Yang and Yin; the abandonment of life; meditation; the transfiguration of souls; Karma; the Dharmakaya; and the quiet center. The translation of the documents is given together with Mr. Liebenthal's comments. This is a real contribution, affording an unusually clear example of the cultural fusion that takes place when differing cultures meet. It is also valuable as affording an understanding of the development of Buddhist thought in China.

Clarence H. Hamilton, "The Idea of Compassion in Mahayana Buddhism," *Journal of the American Oriental Society*, Vol. 70, pp. 145-156

While compassion, which the author considers the feature of central importance in the development of Buddhism in Asia, was present in earlier Buddhism, as evidenced in his many sayings and in the long active years of Buddha's ministry, its highest development was reached in Mahayana where the Bodhisattva becomes the supreme expression of the ideal. In the Lotus Gospel it reaches, says Hamilton, an infinite dimension, dispersing its bounty in all directions. It becomes the means of salvation to the many in the popular Pure Land Sects. But it is not lacking either, in the more advanced systems of Mahayana philosophy, as in the writings of Nagarjuna, Vasubandhu, and Asvaghosha. It finds its climax in Santideva. Self-less devotion, exalted above every virtue, is the highest value cherished in the Mahayana teaching. Perhaps, he concludes, it is Buddhism's most relevant contribution to the problem of our age.

Li An-Che, "The Bksh-Brgyud Sect of Lamaism," *Journal of the American Oriental Society*, Vol. 69, pp. 51-59

Tibetan religion, known generally as Lamaism, a mixture of Buddhism and the native religions of Tibet, is divided into a number of sects, usually designated by different colors. The particular object of this study is the White Sect, a semi-reformed manifestation of original Lamaism. It is in turn divided into two sects and each of these into various subsects. An account of the origins and a fairly detailed description of each is given in the article.

Chinese Religions

Homer H. Dubs, "The Date of Confucius' Birth," *Asia Major*, New Series Vol. I, 2, pp. 139-146

The date of Confucius' death, March 4, 479 B.C., is well known, but there has been great uncertainty as to the date of his birth, due to differing reports by Sze-ma Ts'ien and two traditions, the Gung-Yang and the Gu-Liang, which together provide three different dates. By means of a study of eclipses reported, and the discovery that no eclipse could have been visible in Lu in the tenth month, a mistake in *Spring and Autumn* is revealed, which could, in turn, account for the mistakes in the traditions. Making the correction, the birth date is seen to fall on the third of October, 552 B.C. But this seems on the face of it to be out of harmony with Sze-ma Ts'ien's account, who says that Confucius was in his seventy-third year when he died in 479 B.C. But, says Dubs, if he was born in October, 552, by March 4, 479 B.C., he would have been seventy-two years, five months and one day old, thus in his seventy-third year . . . and so the accounts are actually in agreement.

Arthur Waley, "Notes on Mencius," *Asia Major*, New Series, Vol. I, 1, pp. 99-108

Legge's translation of Mencius was published in 1861, yet it is still in common use. But great progress has been made in Chinese studies which makes it possible to correct many errors which occur in Legge's translation, mistakes made chiefly because he followed Chu Hsi (d. 1200 A.D.) instead of Chao Ch'i (d. 201 A.D.). Legge seems to have known, but made no use of the edition of Chiao Hsun, the standard modern edition which Waley apparently uses. Only the more important passages, in which he says that Legge was *certainly* wrong, are pointed out in the article.

Hinduism

Nanimadhab Chaudhury, "The Worship of the Great Mother in the Indus Religion," *Calcutta Review*, Vol. 117, 3, pp. 151-167

In an article, to be concluded in a subsequent issue or issues, the author examines and criticizes the conclusions of Sir John Marshall of Mohenjo-daro fame,

that the Indian peoples worshipped Mother-goddesses which were local forms of the Great Mother whose worship prevailed in ancient times from Iran to the Mediterranean world, and survives in India to the present day. Claiming that Marshall overlooks the evidence of Mother-goddess worship in the Rig-Veda, the author proceeds to the critical examination of such evidence as Marshall offers. The author's own conclusions based on a detailed examination of the Mother-goddess worship in the Near East remain to be disclosed in a future article, not available when this abstract was made.

J. N. Bannerjee, "Early Indus Civilization and two Brahmanical Cults," *Calcutta Review*, Vol. 115, pp. 1-8 (Apr., 1950)

The author, head of the department of Indian History and Culture at the University of Calcutta, discloses nothing strikingly new in emphasizing the importance of the contributions of the pre-Aryan culture discovered at Mohenjo-daro and Harappa, to an explanation of post-Vedic Hinduism, but does trace in some detail its influence in the rise of the Bhakti cults of contemporary Hinduism, particularly the cult of Siva, and the Śakta cults.

K. G. Mashruwala, "The Guru Cult," *Aryan Path*, Vol. 21, pp. 531-540

Not strictly a research article but valuable as throwing light on an important element of Hinduism, the Guru.

Islam

Arthur Jeffrey, "The Qur'an as Scripture," *The Muslim World*, Vol. XI, pp. 41-55, 106-134, 185-206, 257-275

In four articles which, if published together, would form a most valuable monograph of modest size, Mr. Jeffrey discusses his subject from every angle. Briefly his thesis is that Mohammed, in contrast to most of the prophets and others whose writings make up the sacred books, seems to have been conscious that he was creating a scripture. The author shows on the basis of the Bible, chiefly, what were the characteristics of scripture and of a prophet, as held among the People of the Book; then makes it clear, by numerous and detailed citations from the Qur'an, that Mohammed deliberately follows that pattern in his own activity as prophet, and in his conception of scripture. "It is now clear," he says, "that Mohammed took over from the People of the Book a theory of the mechanism of revelation as well as a theory of the nature of scripture, and a theory of the prophetic succession through which that scripture was communicated to Allah's creatures." He came to think of himself as the seal of the prophets, and to believe that the Qur'an as a revelation from Allah was to take its place beside previous scriptures.

Ilse Lichtenstadter, "From Particularism to Unity; Race, Nationality and Minorities in the Early Islamic Empire," *Islamic Culture*, Vol. 23, pp. 251-280

The author thinks that the same forces which thirteen centuries ago proved their empire building power are again at work, and that once again from Central Arabia the strongest impulses come. Ibn Saud and his followers in many ways resemble Mohammed and his believers, and it may be that the King is consciously trying to emulate the Prophet. In a sense Ibn Saud's problem is a lesser one than that of Mohammed who had no common bond of racial and religious heritage upon which to build. The article studies the political organization of pre-Islamic Arabia, Mohammed's political mission, and the forces of unity and particularism in the early Islamic Empire.

Khaliq Ahmad Nizami, "Early Indo-Muslim Mystics and their Attitude toward the State," *Islamic Culture*, Vols. XXII, pp. 390-398, XXIII, pp. 13-21, 162-171, 312-321

Among the attitudes discussed in the lengthy series of articles were rejections of endowments or gifts from kings or nobles; and rejection of government service. The former raised the problem of the subsistence of the mystics—generally earned by their own labors—and their relations to the heads of government. The latter is detailed at length in the case of a number of different mystics and sultans.

James Robson, "Tradition, the Second Foundation of Islam," *The Muslim World*, Vol. 41, pp. 22-23

Next to the Qur'an in importance as a basis for Islam are the Traditions, though both the Qur'an and the Traditions are now held as the result of *ijma* or consensus. The article traces the growth of the Traditions from their first oral form to the completion of the six major Sunnah collections, emphasizing the importance of the *isnad* or chain of authorities, through which the individual traditions have been received. While the collection of al-Bukhari and Muslim are recognized as the earliest to receive wide recognition, it is impossible to say with certainty just when the six chief collections came to be recognized as of principal authority.

William Thomson, "Free Will and Predestination in Early Islam, A Critique and Appreciation," *The Muslim World*, Vol. XL, pp. 207-216, 276-287

A lengthy critique and appreciation of the book by W. Montgomery Watt (Luzac & Co. London, 1948) under that title, which differs significantly from the author's view in a number of places. For example, to mention but one, Watt regards the development of Muslim doctrine as essentially an "inside job". Thomson points out particular evidences of Christian influence.

J. N. D. Anderson, "Recent Developments in Shari'a Law," *The Muslim World*, Vol. XL, pp. 244-256, Vol. XLI, pp. 34-48

There is a movement for reform in the Shari'a law in most of the Arab countries of the Middle East. These reforms are evidence that the Shari'a is a living system of law, capable of at least partial adaptation to the modern world. At the same time they provide a kind of mirror of the advances of social reform in these countries, and, incidentally, throw light on the advance of modernism in Islam, for law and theology are closely linked in Islam. These reforms take the form of legislation which introduces partial or complete codification of the Shari'a, as applied in the courts. As an introduction to a series of articles still in progress the first installment gives a brief account of the development of the Shari'a and the second discusses questions of competence, organization and procedure, with illustrations drawn from the various Muslim countries.

W. Montgomery Watt, "Early Discussions about the Qur'an," *The Muslim World*, Vol. XL. 1 pp. 27-40, 2 pp. 96-105

The article deals chiefly with the questions as to the "createdness" or "uncreatedness" of the Qur'an, a problem which arose and was much discussed by the third century A. H. A related problem was that as to the "man's utterance" of the Qur'an. The author gives the views of several theologians down to and including the time of Al Ashar. He sees in it only a phase of an issue which is very much alive in Christian thought today, the relation of Time and Eternity—an early example of the unresolved dispute between those who uphold the primacy of revelation and those who hold the primacy of reason in religious faith.

Bertold Spieler, "Die Lage der Muslime in Russland Seit 1942," *Der Islam*, Band 29, Heft 3

The indifference of the Russian government toward the two main churches, the Orthodox and the Moslem church shows exactly the Kremlin's policy in respect to religious questions in Russia. The government has

no objection to Christian missions among Mohammedans; nevertheless, there are no effective results, except under social pressure. This favorable kind of Russian policy may be considered more as an attempt of Moscow to open the gates to a new hostility between these two religious groups than as a favor toward the Orthodox church.

Moscow supports the Moslem congresses in different parts of the country in order to nourish the idea of decentralization of the church, and for political propaganda among the youth.

The unfavorable situation of Islam in Russia may be illustrated by M. Pliteckij's talk over the Radio Moscow in which he designates the Koran as an exploiter of mankind.

von Bertold Spieler, "Der Verlauf des Islamiering Persiens," *Der Islam*, Band 29, Heft 1

Persia changed her religious character from the seventh to the eleventh century A.D. Zoroastrianism surrendered to Islam which became, in connection with the Persian culture, a religion of world importance. The Dihaqane, the Persian nobility, in the effort for political equality of rights with the Arabian conquerors, was the impulsive element in the whole process, and was followed by the lower-class-people who found in the new religion a release from the stigma of uncleanness. A certain parallelism between Zoroastrianism and Islam, such as the principle of good and evil, the ideas of Creation and Resurrection undoubtedly influenced the change, although the main reason for the change lay in unfavorable social conditions. The taxation policy of Umar II (717-720) finally changed the whole situation in favor of Islam. The survival of Zoroaster's cult demonstrates the fact that the people returned again and again to their old religion, as soon as the Arabian armies withdrew or the tax levies were canceled. The eleventh century closed the drama, and Heterodoxy found its way into the life of a culture which gave to Islam a new spirit and the seal of a centuries old culture.

Book Reviews

Early Perfectionism

Enthusiasm: A Chapter in the History of Religion with Special Reference to the Seventeenth and Eighteenth Centuries. By the RT. REV. MSGR. R. A. KNOX, Ph.D. New York and Oxford: Oxford University Press, 1950. viii + 622 pages. \$6.00.

Knox's *Enthusiasm* is a "must" book for every serious student of religion. It is scholarly, fair-minded, and brilliantly written. It may roughly be described as a history of psychologically abnormal heresies from the Church in Corinth to that of Father Divine. The word "enthusiasm" is used in the eighteenth century sense, in which Isaac Taylor used it in *The Natural History of Enthusiasm* (which Knox, with no undue deference for predecessors, calls "the most uniformly dull book ever written").

It is no simple matter to define what this enthusiasm is exactly. Knox's purview is limited to Christian thought. He might well have noted that the noun first appears in Democritus who says (literally) that "what a poet writes with enthusiasm and holy spirit is surely beautiful." As Kranz, Freeman, and Liddell and Scott see, this enthusiasm means inspiration or frenzy (from the god within). The Greek meaning (not in the New Testament) has been lost today. Now we mean whole-hearted devotion to a cause, and as Knox says, "the very word enthusiastic is a compliment, though sometimes a guarded compliment, in our modern speech" (356). For Knox's purpose, enthusiasm is "ultrasupernaturalism"—the enthusiast "expects more evident results from the grace of God than we others." It is the demand for perfection plus the demand for miraculous signs. Inward experience is required; it is anthropocentric. Not God's glory, but your own salvation, pre-occupies the mind. It is therefore akin to Pratt's subjective, as opposed to objective, worship.

With this somewhat vague definition, the author proceeds to examine with extraordinary sympathy, yet with justly critical appraisals, the enthusiastic phenomena in Paul's Corinthian church, among Montanists and Donatists, Anabaptists, Jansenists, the convulsionaries of Saint Médard, Moravians, and Methodists, with special emphasis on individuals like George Fox, Pascal, Molinos, Mme. Guyon, and John Wesley. This dry list gives no idea of the fascinating style, the concrete detail, and the infectious "enthusiasm" with which Msgr. Knox tells his story, both in its details and as a whole. As a movement, enthusiasm is viewed as manifesting irrationalism, perfectionism, and charismatic ministry—and he connects its historical origin, in a somewhat forced analogy, with a Platonic revolt against the rational speculation of Aristotelianism.

Our author is an orthodox Roman Catholic, and his book begins with the "nihil obstat, imprimatur;" but the Protestant reader forgets all sectarian differences in praise for the author's love of truth. Of the Port Royal heresy, he says it is impossible to read its story without admiration. With real fairness he says that "on the whole the sympathies of posterity will always be with Fénelon" who supported the questionable Mme. Guyon, and was "on the wrong side." The "profile" (Knox must read the *New Yorker*) of John Wesley is masterly, showing him as superior to the enthusiasm which his preaching often aroused. With obvious approval Knox says that "Methodism set England aflame." The characterization of Wesley as "determined not to be an enthusiast," but "a cheerful experimentalist" is just, as is the word that in affairs of the heart Wesley was "an honorable blunderer." Wesley comes off better than George Whitefield or Lady Huntingdon, the enthusiasts.

Knox grants, as a common point of departure for all enthusiasts, "a suspicion that a church in alliance with the world has un-

churched itself," while still insisting that enthusiasm "dethrones the speculative intellect," and that "schism always begets schism." Yet he could condemn Zinzendorf as "the Pope of a world-wide organization."

Rich and rewarding as the book is, it has its minor faults. It is odd that he does not use Ritschl's *History of Pietism* or Cell's book on Wesley. He is a bit too eager for entertainment. That the Mennonite, Stinstra, "is a dull dog" is his ultimate condemnation! His almost perfect style is marred by occasional Gallicisms, such as "we others," "reunions" for "gatherings," and "her director's self-importance" for "her self-importance as a director." When he criticizes Zinzendorf's pietistic language, he forgets how the names of Catholic churches, such as The Bleeding Heart of Jesus, grate on Protestant nerves, especially when they appear on the sporting page. While criticizing the enthusiasts, he might have said more against imprisonments, executions, and wars, as weapons against heresy. The bibliography gives only last names of authors—save for Jones (Rufus)—and no place, publisher, or date. But these defects are but trivial blemishes in a great and generous book, which should be studied equally by Catholic, Protestant, and Jew.

EDGAR SHEFFIELD BRIGHTMAN

Boston University

Chronicle, not History

The Age of Faith. By WILL DURANT. New York: Simon and Schuster, 1950. 1196 pages. \$7.50.

The Age of Faith—the fourth volume in Will Durant's proposed six volume history of civilization—is magnificent in conception. It seeks to present "the economic, political, legal, military, moral, social, religious, educational, scientific, medical, philosophic, literary, and artistic aspects of four distinct civilizations—Byzantine, Islamic, Judaic, and West European," over a period of one thousand years, from A.D. 325 to 1300. The objective is an "integral history" that shall include "all phases

of a culture or an age in one total picture and narrative."

The accomplishment, in terms of the imposing objective, leaves something to be desired. Ninety-seven pages are devoted to Byzantine civilization; seventy-three to the Judaic; one hundred and ninety to the Islamic; and the remaining seven hundred and twenty-six to the West European. The author acknowledges that the scope of the volume has made unification—the *raison d'être* of "integral history"—difficult, and the reader would hazard that it proved ultimately to be impossible. For the most part, the volume consists of a series of essays, more or less related to each other, and—taken together—quite uneven in quality. Some of the essays are thoroughly satisfying, both from an historical and literary point of view. This is especially true of the treatment of the Crusades, the Inquisition, and the life of the Roman Catholic Church during the "high" Middle Ages. Other chapters are adequate, but several—particularly those dealing with the Byzantine world—seem to have been hurriedly compiled to meet the publisher's deadline. Here the subject matter is quite undigested. Not untypical is a paragraph that introduces in rapid succession 14 place names, the names of five different individuals and of five tribal or national groups. Also apparent contradictions go unresolved. Procopius, for example, can "be trusted to distort the truth," and yet "where he wrote of what he had seen his account has stood every test." The serf, to cite another illustration, is said to have had "life tenure," and yet "he could be evicted at the owner's will." The coronation of Charlemagne evidently strengthened both the papacy and the secular power at the expense of each other—a remarkable result.

In several chapters the author has been largely dependent upon two or three secondary works, dating for the most part from the nineteenth or early twentieth century. Gibbon, Milman, and Dudden are typical of the authorities upon which Durant frequently bases his narrative, but fortunately this is not true in all the chapters.

Ammianus, Durant informs us, "was the last of the classic historians; after him there were only chroniclers." It is into this second category that Durant, seeking to be impartial and to avoid moral judgments, has placed himself. As such, however, he has provided an interesting and at times an illuminating account of *The Age of Faith*.

WINTHROP S. HUDSON

Colgate-Rochester Divinity School

Theology

The Christian Doctrine of God. By EMIL BRUNNER. Philadelphia: Westminster Press, 1950. xi + 361 pages. \$6.00.

With this volume Professor Brunner begins publication of his work on dogmatics. Though he has written before on the problems of revelation, Christology, and man, this is his first systematic work on the doctrine of God. As usual Miss Olive Wyon has translated with skill and understanding, though one could wish that she had given the English titles and references of Brunner's translated works.

One third of this book deals with prolegomena: the basis and task of dogmatics. The remaining 240 pages are devoted to the nature of God and the will of God. Some time ago Reinhold Niebuhr wrote of the way in which the Roman Catholic Church is isolating itself from the rest of Christendom. There is in this volume disturbing evidence of isolationism in the ecumenical movement itself; Brunner does not mention a single American theologian or philosopher, and cites only two recent British religious thinkers, P. T. Forsyth, whom he praises for keeping alive the interest in dogmatics, and Pringle-Pattison, whom he sarcastically calls a "theist" (in quotes). When will this continental provincialism end?

This is a lucid and at times an inspiring book. While the author offers a good defense of the intellectual enterprise of doctrinal discussion, he makes it quite clear that faith is something deeper than dogma. The former is an I-Thou relation between the believer and God, while doctrine shifts to "reflective speech about God." It is a passage from the attitude

of worship to that of reflection, a passage from primary to secondary religion. Yet this task must be undertaken if the church is to repulse false doctrine, if the church member is to know what he believes, and the reader of the Bible to understand the biblical viewpoint of which particular texts are fragments.

But it is from this biblical material that theology must derive its content. Theology proceeds not from reason to revelation but from revelation to its rational explication. This whole problem had been dealt with at length in Brunner's *Revelation and Reason*, and he does little more than summarize that argument here. Teachers of biblical literature will find in an appendix (pages 107-113) his present views on the authority of scripture.

Coming, then, to the doctrine of God, we find an unusual approach through an extended discussion of "the Name" of God. Though in the earlier part of the Old Testament the Name refers to the proper name, Yahweh, as that which distinguishes the Hebrew God from other gods, and though in most subsequent theological treatments the emphasis is wrongly laid on the idea that "I-am-that-I-am" points to the ultimate *being* of God, the real significance of the recurrent stress on the Name is that it tells us that God makes himself known to us so that we may commune with him. In this respect it differs from the philosophical absolute in radical and decisive fashion. God is known as Lord, "who has both absolute power and fullness of being." It is from this that the idea of the Creator is derived, and not *vice versa*. But this sovereign Lord is also holy, the quality which distinguishes him from all else. This holiness is expressed in both righteousness and love. The demands which that righteousness makes on man, and which man cannot meet, are accompanied by the mercy and love which reaches down to help man to meet them. Chapter 15 deals with this theme with close-knit analysis and deep religious insight.

The dogma of the Trinity is not itself biblical, he says, but it "defends the central faith of the Bible and the Church." Its main drive is soteriological: the saving grace of God

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working through Jesus is apprehensible only through the Spirit; and all these aspects are the activity of the one God. (I have stated this in very brief summary, not doing justice to the careful examination to which Brunner subjects the doctrine.) Subsequent chapters deal with the attributes of God: omniscience, omnipresence, omnipotence, eternity, unchangingness, and righteousness; and we find here a vigorous defense of the dynamic activity of God against the philosophically-derived notions of impassibility and non-temporal eternity.

The final part of the volume deals with the will of God in terms of the doctrines of election and predestination. In brief the author rejects the idea of predestination as "an erroneous belief," and stresses the divine action seeking the redemption of all men, and electing those who respond in faith to be saved, while leaving men to exercise free will in that response. Thus responsibility and free will are reconciled with election, but by abandonment of predestination.

Throughout the book there is a tendency to generalize about the errors of the philosophers without doing justice to their actual positions. Thus on page 307 the Greeks are represented as adhering to a necessitarian view of the cosmos; but did not Plato say in the *Timaus*, 48a: "The generation of this cosmos came about through a combination of necessity and intelligence . . . through necessity yielding to intelligent persuasion"?

We shall await the remaining volumes with eagerness, even though the author's views in the other areas are better known.

EDWIN E. AUBREY

University of Pennsylvania

Samson, Counterpart of Christ?

Milton's Samson and the Christian Tradition.

By F. MICHAEL KROUSE. Princeton: Princeton University Press, 1949. viii + 159 pages. \$3.75.

Are there other major sources for *Samson Agonistes* besides the book of *Judges* and Greek tragedy? Most critics have stressed, besides

these, Milton's personal experience—his own loss of eyesight, of political power, and of respect for woman. Mr. Krouse minimizes these autobiographical influences, stressing instead the influence of elements the Samson story had acquired in a long tradition of commentary and interpretation through the centuries.

One result is a useful survey of the meaning associated with Samson in biblical commentaries and in medieval tales. Samson's resemblance to Christ, developed point by point in allegorical interpretations (from the 4th century Ambrose to the 17th century Thomas Hayne) is of particular concern to Mr. Krouse not because Milton's own handling of Samson is at all obviously allegorical but because awareness of the Samson-Christ association helps explain, he believes, two things in particular: 1) the full meaning of "Agonistes" as including spiritual combat, the agony proper to a saint; and 2) the organization of Milton's poem around the visits of Manoa, Dalila, and Harapha—visits which are made equivalent, Krouse points out, to three temptations which agree with the general pattern of Christ's three temptations by Satan. On both counts, he concludes, we can reappraise the poem's bonds with Judeo-Christian culture, modifying the stress that critics have placed on its Greek tone and temper.

Mr. Krouse is probably right in saying that Milton intended to invite his readers to regard Samson as "a counterpart of Christ." But this should raise further questions. For example: Just how traditional is it to regard Christ's life as tragic? Milton was mistaken, we know, in attributing a tragedy on *Christ Suffering* to St. Gregory Nazienzen. Orthodox Christian theology regards Christ's end as happy—"beyond tragedy"—in Reinhold Niebuhr's phrase. As for Samson, it is true that medieval popular story, defining tragedy simply as a great man's fall from happiness to misery, frequently used Samson as an example—but in such cases ended the story with Samson in prison, the very point where Milton *begins* his. Mr. Krouse gives us no evidence that the end of Samson's story, his recovery from bondage and his final



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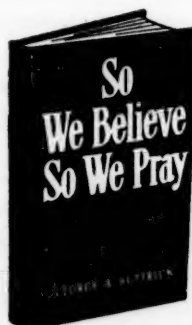
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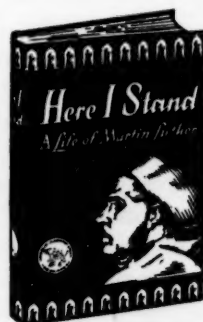
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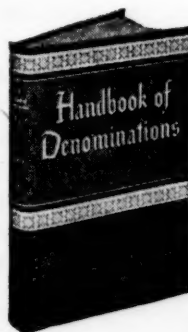


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victory, was ever considered a theme of tragedy in Christian tradition. If Milton's Samson is a "saint," it follows that a saint's martyrdom can be "tragedy" in Milton's view; yet such an interpretation is out of line with usual Christian assumptions, and Milton's meaning must actually be more Greek than Mr. Krouse allows.

Further, Mr. Krouse in surveying Renaissance interpretations of Samson thinks that any differences between Catholic and Protestant exegesis can be overlooked. This is doubtful, and weakens, I believe, the precision of his analysis. Miss Elizabeth Pope, who was careful to distinguish Catholic from Protestant commentary in her recent study of the backgrounds of *Paradise Regained*, discovered thereby that Milton's interpretation of the three temptations of Christ follows a Calvinist line. Mr. Krouse, in aligning Samson's three temptations with the temptations of Christ, fails to note that here too it is the Protestant view of temptation, its order and nature, rather than the Catholic, which holds for Milton the key to Samson's struggle. Mr. Krouse throughout is less attentive than Miss Pope in distinguishing the particular strand within Christian traditions which gives Milton's poetry its focus of meaning. He also disappoints when, having surveyed traditional elements of Samson interpretation in the Fathers, he neglects later when studying Milton's poem to take adequate note of the absence of many of these elements in Milton and their replacement by other elements more Stoic than Christian.

Nevertheless, Mr. Krouse's book includes much valuable information which can help pave the way to our wiser grasp of the significant meanings in *Samson*.

ROY W. BATTENHOUSE

Indiana University

Philosophy

Four Philosophies and Their Practice in Education and Religion. By J. DONALD BUTLER. New York: Harper & Brothers, 1951. xiii + 551 pages. \$4.00.

The four philosophies which are contending for a front seat on the contemporary scene

and especially in the fields of education and religion are: Naturalism, Idealism, Realism, and Pragmatism. These philosophies presuppose certain basic attitudes peculiar to most people and make their appeal on the basis of those common attitudes.

Naturalism makes its appeal to the common belief that Nature is orderly and uniform. Idealism proclaims its belief in the immediacy of the self. Man is a real existent self whose basic property or nature is spirit. Realism in its simplest expression is based on the common view that the world is just what it appears to be. Pragmatism places its emphasis upon experience, which alone determines the value of an object. From these presuppositions they derive their epistemology, anthropology, metaphysics, axiology, logic, etc. These philosophies are exerting a tremendous influence not only in education and religion but in other fields as well.

Dr. Butler, who is Associate Professor of the History and Philosophy of Religion at the Princeton Theological Seminary, examines these philosophies systematically with a view to discovering their relation to education and religion. While it is a rather ambitious undertaking, the book is well-balanced and scholarly in treatment. Since it is written primarily as a text-book it is necessarily sketchy in its treatment of the subject matter.

The book is divided into four parts, each dealing with one type of philosophy. An historical outline is given of the particular philosophy under consideration at the beginning of each section. This is followed by a systematic synopsis of that philosophy, with a brief evaluation of it at the end of the section. A bibliography representative of the various philosophies is given at the end of the book.

The concluding chapter contains an outline of the author's Credo, which is Idealistic in its basic assumptions. He accepts an epistemological dualism, which is quantitative, and a metaphysical monism, which is qualitative. That is to say, the object of knowledge is quantitatively separate from an experience of it, but is qualitatively the same. He arrives at general revelation via the ontological and cosmological arguments—stock arguments of

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Larger numbers of people than ever before, says Dr. Bixler, are receptive to a thoughtful faith to which they can give head and heart. His book, full of original insights into such a faith, will assist many in formulating a religious philosophy of life adequate for these demanding times. The substance of this book was delivered as the Ayer Lectures at Colgate-Rochester Divinity School.

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Faith and Duty

by N. H. G. ROBINSON

Dr. Robinson here reviews the solutions to the problem of the sinfulness of man put forth by Barth, Brunner and Niebuhr. He then takes up the liberal Protestant alternative. In a final chapter Dr. Robinson gives his own solution to the problem, by regarding good or bad actions, as involving an essential imperfection because they all stem from a preoccupation with this world which is essentially sin against God.

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theism. Since general revelation does not give us complete knowledge of the nature of God and his relation to man, we must have a more specific way of knowing him. This knowledge may be termed "specific revelation." God reveals Himself to man through his word, which is the inner essence contained within the Christian scriptures. Man arrives at this type of revelation by faith. Dr. Butler is trying to make Christianity acceptable to philosophy, but his arguments are not very convincing from a philosophical point of view. He says nothing about the significance of the cross and its relation to the whole of life. Sin and salvation, concomitant ideas, germane to the idea of the cross in Christianity, are also left out. Could it be due to his Idealistic bias, so central in his philosophy?

In spite of these important criticisms, the book has many positive merits, and should be given serious consideration by both student and teacher. It is hoped that it will find its way into many colleges, universities, and seminaries.

LOUIS SHEIN

*Knox Presbyterian Church,
Woodville, Ontario.*

The Philosophy of Religion. By WILLIAM S. MORGAN. New York: Philosophical Library, 1950. 416 pages. \$6.00.

This book may be read either as an exposition of an integrated system of thought or as containing a series of vivid and profound insights into the nature of man, cosmos, value. The major portion of the work—involving a critical discussion of some central doctrines (substance, causality, teleology) in modern philosophy—sets the stage for the author's own metaphysics. The second and shorter part presents the application of this metaphysics to ethics, religion and aesthetics, and it is here that the writer's most illuminating and suggestive perceptions are to be found.

Dr. Morgan argues for a "unitary conception of thought and existence," according to which the "phenomenal universe" would be

regarded as a manifestation of this oneness, of this single spiritual principle. The causal energy of the cosmos dwells in the unity of an all-embracing conscious life, and the laws of nature are our own "subjective commentary" upon events and things outside the domain of our minds, a structure that we impose upon nature by analogy (with the procedure discoverable in the mind itself). Ethics and aesthetics too derive their validity from our inner experiences, and we can never escape this subjectivity. Yet ethics and religion are also objective and rational, and this is so because man is a microcosm. As such he is inseparable from the universe and from God, and reflects their essence and being, and his "subjective commentary" is an index to them—to their objectivity and rationality. The pilgrimage of man, the movement of the human soul, is toward a higher and closer unity with the Infinite, toward a fuller participation "in the ideal work of the whole creation."

The author's philosophy of religion is in consonance with his metaphysics. Religion is an encounter between the Infinite and the finite, whereby we are led into the very heart of the universe's life, of God's life, so that we may say, "I and my Father are one." Through our citizenship in the cosmos and our life in God, our selfhood is enlarged and we are therefore all "processes in the infinite soul," and God's priority in the universe is only a priority in logic and not in time.

Dr. Morgan's plea for the unity of thought and existence represents a recurrent theme in the history of philosophy, and one's response to it will depend, in a measure, upon one's own *Weltanschauung*. His statement of it, however, is lucid and his examination of relevant issues is vigorous in its analysis. Yet two questions would seem to be irrepressible. In the first place, one is prompted to ask, Why is "subjectivity inescapable," and why can we know the universe only by analogy with the workings of our own mind? Why must the "ontic" quality of the universe be reduced to the dimensions of our own thinking and feeling

and willing, and then restored as objective and rational by referring to man as a microcosm? Experience is possible because there is a world to experience, and the objective character of the world is a fact of experience, and it is the world that controls our thinking and not our thinking that is binding upon the world. If subjectivity is inescapable, there is really no bridge from thought to reality, from the mind to the world, and analogy will not provide that bridge to a universe that is presumed to be both objective and rational. In the second place, one wonders how wise and helpful it is to explain away evil in the manner of the Stoics, Hegel and Bradley. In this view evil is simply dissolved in the whole and is implicit, as an indispensable element, in the cosmic drama of evolution, development, and spiritual progress. The author has some superb comments upon tragedy (as indicating the disparity between infinite value and its fragmentary realization in actuality) and comedy (as final reconciliation). But if evil is not evil at all, is then not the very basis of tragedy washed away and is not the reconciliation of comedy deprived of genuine significance?

ISRAEL KNOX

Ohio University

The Ministry of Healing

The Church and Healing. By CARL J. SCHERZER. Philadelphia: The Westminster Press, 1950. xvii + 272 pages. \$4.00.

The contemporary interest in psychosomatic medicine and the recent expansion of hospital chaplaincies make a book on the healing practices of the Christian church both timely and desirable. Carl J. Scherzer has done a careful piece of work in surveying the attitudes and activities of the church in its healing ministry from the time of Christ to the present. Although the book consists largely of a wealth of material of historical and statistical interest, it makes good reading due to a generous interspersing of illustrative anecdotes. Perhaps its chief value lies in the inclusive nature of the presentation, for not only are the well known

and more or less orthodox trends in both Protestantism and Roman Catholicism dealt with, but many of the peripheral movements such as witchcraft, Father Divine's heavens, and Glenn Clark's prayer groups are also touched on.

Contrary to much popular thinking, the church has worked coöperatively with medicine throughout most of its history. To be sure, the unscientific ideas of the times were largely the ideas of the church, but in its concern for the sick the church took a leading role, following the example of Jesus. From the days of the early Christian communities where the records give a strong impression of care for the sick, through the development of the nursing orders, on to the Reformation where Protestant leaders recognized that health is a matter of the total personality, down to the present practice of cooperative team work with doctors, the church has complemented rather than opposed medical practices.

Since this book is, in a sense, a plea for the church to retain its historic interest in the ministry of healing, a major portion of it is devoted to religious movements concerned with health in the present century. The earlier history is presented as a matter of record with little evaluation, but the 20th century movements of Christian Science, New Thought and Unity, the Emmanuel Movement and others are dealt with more critically. Both the healing sects of the present and the organized efforts of the established churches through the Committee on Religion and Health of the Federal Council are touched on.

Carl Scherzer is in a good position to evaluate the healing emphases in the church today since his work as a hospital chaplain and his position as secretary of the chaplain's section of the American Protestant Hospital Association keep him in intimate touch with current trends. He is a sympathetic exponent of clinical pastoral training for theological students in order that ministers of tomorrow may be better prepared for exercising the true functions of the pastoral ministry. He sees the goal of special training to be an increased

understanding of the basic psychological factors that make for health plus a greater awareness of how the power of God can reach into an individual's life for healing.

ROBERT C. LESLIE

Boston University School of Theology

Biblical Religion and Ethics

Hebrew Origins, Revised and Enlarged Edition.

By THEOPHILE MEEK. New York: Harper & Brothers, 1950. xvi + 250 pages. \$3.00.

In 1936 Professor Meek published his influential and scholarly lectures on Hebrew origins. Now after some fourteen years he presents the second edition completely revised and expanded in view of the striding advances of biblical and Near Eastern researches in the intervening years. Most of the recent, significant literature has been examined. In fact new materials and discussions in each section are sufficiently extensive to demand the scholar's fresh attention and study.

Meek's first two chapters, on the origins of the Hebrew people and the origins of Hebrew law, remain the most valuable in the volume. The first of these now stands much altered in light of our transformed knowledge of the chronology and history of the Near East in the second millennium. Meek's brilliant reconstruction of the Exodus is further refined (see now H. H. Rowley's excellent discussion of Meek's position in his Schweich Lectures, *From Joseph to Joshua*, 1950).

The section on Hebrew law now takes into account the recently discovered Accadian and Sumerian codes which antedate the First Dynasty of Babylon, and the elements of North Mesopotamian legal practice garnered from the Nuzu Tablets. We find Professor Meek thoroughly at home in this field. The only serious criticism which can be leveled, perhaps, is his failure to give due weight to recent form-critical studies in Hebrew law (especially the work of Alt and his pupils).

The chapter on the origin of Hebrew monotheism has received the most extensive revision. Most of the new material represents

Meek's efforts to deal with W. F. Albright's recent, monumental studies in the fields of Israelite and Near Eastern religion.

Meek's treatment of the origins of Hebrew religion remain the weakest chapters of his book. Part of the reason is to be found in his failure to keep abreast of recent advances in our knowledge of Canaanite language and religion (apparent, for example, in his treatments—and omissions—of relevant data from Ugaritic and Amarna sources). More decisive, perhaps, is his failure to abandon old positions dictated by a doctrinaire evolutionism which can no longer do justice to the complexities of the evidence. The defects which mar this volume, however, are easy to overlook in light of its valuable contributions. It adds another item to the long list of Professor Meek's distinguished contributions to biblical studies.

FRANK M. CROSS, JR.

Wellesley College

Origins of the New Testament. By ALFRED LOISY, translated by L. P. JACKS. New York: Macmillan, 1950. 332 pages. \$4.50.

This volume is a translation of Alfred Loisy's *Les Origines du Nouveau Testament*, first published in 1936. It proposes to be an "examination of documents born in a realm almost outside that of history and written without any care for historical truth as it is now understood" (p. 5). As such it is strictly critical and the author recognizes no restrictions other than the rules proper to literary criticism. The first problem treated is that of the supernatural in the Bible. Two types of supernaturalism are recognized in the biblical materials: first, that which might be designated as magical, and which is found in all religions, mythologies and fairy tales; second, that which might be designated as moral and spiritual and which is manifested by marvelous outbursts of spiritual life. This second type "is the only supernatural worthy of the name and the only kind whose real existence can be confidently affirmed" (p. 9). The New Testament is essentially catechetical materials, which were con-

structed on the grounds of doctrinal teaching and pious legend. The critic moves relentlessly through the material, so as to set himself free from all false supernaturalism and so as to discover the real contribution of the Christian religion in this day. This Christian ideal is expressed in the notion of the reign of justice, realized by the law of love; and again it is expressed "as inward peace, product of faith in the profound value of the regenerated soul," and lastly "in the vision of the universal society of believers, the true Catholic Church" (p. 31).

The earliest Christian preaching was an eschatological catechesis and did not make use of the historical Jesus, but relied on revelations of the Risen Christ, as illustrated by the letters of Paul and the Revelation of John. Jesus' resurrection and exaltation as the Christ to Come were the matters of faith for the earliest group. Sayings of the Risen Christ began to be read back into the primitive teachings of the Last Things so that a goodly part of the teachings collected in the canonical gospels began in this fashion (p. 47). The author develops the earliest catechesis and insists that it is eschatological, that what is offered in the Gospel tradition has no proper base of its own, being for the main part, an antedating and duplication of the Last Things, the primitive eschatological catechesis (p. 55).

In surveying the traditions concerning the gospels, the author gives some startling dates to many writings: the letters of Ignatius were written by the Marcionite bishop, Theophorus *ca.* 170, Polycarp *ca.* 150-160, Clement to the Corinthians *ca.* 130-140. Luke belongs to the second century, Matthew and Mark to the first third of the second century, and John *ca.* 140. So the catechesis of the gospels does not go back to the earliest age of Christianity. It is a second century product, a manual of Christian initiation as was the primitive eschatological catechesis before it, but with this difference: the epiphany has already been effected in and by the earthly life of Jesus, and reaches its climax in his death and resurrection. Each one of the gospels has its own interest,

but one can see, between the lines, how tradition has developed a legend for Christ and also furnished him with a teaching, reflecting a faith aroused by and founded on him (p. 140). The fourth gospel is a gnostic document, although its structure-form proclaims it a Christian catechism (p. 193). The epistolary literature reveals three stages of development: the eschatological stage concerned with the coming kingdom; the gnostic stage; and the anti-gnostic stage, each giving a turn to the catechesis.

There is no doubt that scholarship has been profoundly influenced by the brilliant and fearless author of this volume. He has contributed lasting insights to the study of the New Testament. Many will feel with this reviewer, that the approach in this volume is closer to the scholarly work of a generation ago, though the conclusions are largely those of the Bultmann form critical school. Many sweeping conclusions are dogmatically stated with little evidence as support. Very few footnotes grace the pages, and there is little recognition of other scholarly efforts. Nevertheless, it is a most stimulating volume which scholars ought to use.

JAMES R. BRANTON

The Colgate-Rochester Divinity School

As Jews View Jesus

Jesus in the Jewish Tradition. By MORRIS GOLDSTEIN. New York: The Macmillan Company, 1950. 319 pages. \$4.00.

This is an important book in a field quite beyond the range of most of us, necessitating scholarly tools likewise limited to the minority, especially in Christian circles. Christian scholars able to deal with the Talmud are comparatively few. Our debt has been great to Herford, Strack, and G. F. Moore. Rabbi Goldstein has attempted an ambitious project—to give the Jewish views of the person and teaching of Jesus from the late first century to the early modern period. He has so constructed his book as to make it yield the utmost possible to different types of readers. The scholar will take satisfaction in the texts chosen and the dis-

cussion and will appreciate the careful sifting of the Talmudic sources previously collected by scholars, the translation and retranslation of Hebrew and Aramaic originals, the vast amount of skilled and conscientious labor that has gone into this volume.

But Rabbi Goldstein has not written for scholars alone. The general reader may learn much from the illuminating first chapter "The Importance of the Inquiry," from the introductions to the chapters II-IV, from the concluding sections of chapters II-III from the final section of the chapter on the post-Talmudic period "Jesus in Relation to the Totality of Jewish Life" and finally from chapter V where the author states his conclusions.

The general reader will certainly enjoy the account of the *Toledoth Yeshu*, "a booklet which pretends to narrate the story of Jesus," and the Christian reader will, we hope, take full cognizance of the debit side of his account in the sad story of the disputations and polemics of the Middle Ages and will again be grateful for the few Christian scholars who have been instrumental in bringing the Christian shame in this regard to a wider public.

Another considerable merit of this book is the Literature Analysis and the Notes among which are excellent bibliographical references.

To many with some knowledge of the Ante-Nicene Fathers it will come as a surprise that there is so little in Jewish literature on the subject of Jesus from the Tannaitic period; probably only five authentic references which really tell us little, simply that Jesus was a heretical Jewish teacher who had disciples and was condemned to death. This paucity of reference to Jesus in Jewish writings shows clearly that the Jews were interested mainly in promoting Judaism with its monotheism and its confidence in the Mosaic law rather than in conducting centuries-long disputation on Jesus' non-conformity to the Jewish Messianic outlook.

We are grateful to Rabbi Goldstein's congregation in San Francisco for its conviction that to write such a book as this is a proper activity for a Rabbi, and we look forward to

the companion volume *Jesus in Modern Jewish Thought* for which the present volume has laid the foundation.

MARY E. ANDREWS

Goucher College

Demon-possession

By the Finger of God. By S. VERNON McCASLAND. New York: The Macmillan Company, 1951. xi + 146 pages. \$2.75.

A book on "demon possession and exorcism in early Christianity in the light of modern views of mental illness."

This is a most welcome book for two reasons. First, we have not had many books written in this specific field. Though we have had a flood of books from the pen of psychiatrists and psychologists in related fields, we have but few particularly from the point of view of religion. Second, there is an awakened interest in the subject matter of this book due to the contribution of psychiatry and the renewed interest in the practice of religious exorcism in our day. Religious leaders, students of psychology and psychiatry, and others especially interested in this field will profit greatly by reading this book.

Professor McCasland has traced the development of exorcism in the Greek and Roman cultures to show that the exorcism of Jesus and his disciples was not simply a creation out of those cultures after the gospel spread beyond its Jewish confines. He successfully proves that the New Testament exorcism is genuinely Jewish. He selects three major types of demon possession as given by the gospel writers: the case of epilepsy, Mark 9:17-27; the case of manic-depressive psychosis, Mark 5:1-20; and the case of hysteria, Mark 1:23-26. He contends that from a psychological standpoint we have in these three cases the same types of psychoses as the modern psychiatrist deals with today. He analyzes, without criticism, the method used by Jesus and his disciples in their exorcism.

Most of the readers of this book will doubtless be highly pleased with the attitude taken

by the author and the clear manner in which he has expressed his findings. His endeavor to bridge the gulf between the exorcism of the New Testament era and modern psychiatry is worthy of serious consideration. It seems to me, however, that in this endeavor the author has driven himself on the horns of a dilemma in two respects. First, he wishes to deny actual demon possession, for in confessing actual demon possession one is driven to a belief in animistic psychology. Yet he goes to great length to affirm the fact that Jesus was actually possessed by the Holy Spirit. Second, he defends the wisdom and character of Jesus, making him a man of great authority, possessed completely by the Holy Spirit, dealing with mental illness on the basis of a ready-made pattern cut out for him by Jewish tradition, but he did not carry through with Jesus' own consciousness of the resistance of Satan to him as expressed in the temptations and in his death. If Jesus is the great man he was pictured to be then we must recognize his consciousness of an actual opposing spirit world.

JOHN W. COBB

University of Corpus Christi

Jesus' Concept of Prayer

The Lord's Prayer. By ERNEST F. SCOTT. New York: Charles Scribner's Sons, 1951. vii + 126 pages. \$2.25.

E. F. Scott prefaces his book by noting the fact that despite the countless books on early Christianity there is hardly one which deals solely with the Lord's Prayer in a critical manner. Here we have a great scholar seeking to point up the character, purpose and power of the famous prayer used by all Christians, whatever their creed, their ritual or ecclesiastical organization.

He treats the subject in the following manner (which may surprise some readers expecting a different approach): "Jesus' Conception of Prayer," "The Records of the Prayer," "The Background," "The Seven Petitions," and "The Implications of the Prayer." The scholar, of course, would appreciate a few footnotes throughout the book for his own investi-

gation; but E. F. Scott has apparently written for the well-trained minister and layman.

The value of the book comes not so much from the insights into "The Seven Petitions" as from the flashes of truth that come through the pen of E. F. Scott. To illustrate:

It is in virtue of our personality that we pray, and prayer, in its essence, is individual, springing as it does, from the knowledge that at the core of our being we are separate souls, and belong, not to other men or to this world, but to God alone (p. 7).

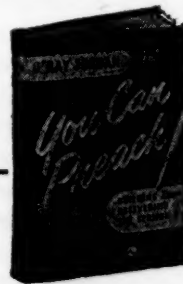
"In their intercourse with one another men have constantly to disguise their thoughts and motives, and they foolishly try to do this in the presence of God, who knows them altogether (pp. 11-12).

"We need constantly to ask ourselves whether our religion holds when nobody is looking at us (p. 15).

"We are reminded in the prayer of Jesus that religion must be the basis of all progress towards higher things (p. 91).

"He (Jesus) uses no symbolic language, for the facts themselves have a significance far deeper than we can ever fathom" (p. 115).

E. F. Scott believes that Jesus' concept of prayer can be indicated by the following char-



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acteristics: simplicity of language, brevity, straightforwardness, insistence, and integrity. There appears to be a basic assumption which E. F. Scott takes and of which this reviewer was never so vividly aware as in this treatise—that “it was the custom of prominent teachers in that day to compose special prayers for the society they had formed” (p. 21, cf. p. 37 and p. 79). This forces Scott to hold throughout his study that Jesus consciously created and worded the Lord’s Prayer for group participation, rather than *ad lib* “listing” the items which the disciples were expected to incorporate in their own “spontaneous praying” (as in contrast with the “fixed” prayers of the Jewish Prayer Book). Scott indicates similarities of wording of the Lord’s Prayer with the three prayers of the synagogue: the *Shema*, the *Kaddish*, and the *Shemone Esreh*. Yet he points out that “the existing prayers served only to suggest to him how he might put his own thoughts into language.” The originality of the Lord’s Prayer Scott sees in its universality, in the fact that it takes men simply as men, that it probes the deepest in man’s nature, that it causes one to sense the nearness of God, that it “seems” personal, and that it embodies Jesus’ own faith, spirit and teachings.

“If the distracted world is ever to find itself in harmony it will not be through science or culture or organization but through a deeper understanding of the Lord’s Prayer” (p. 123).

IRA JAY MARTIN, 3RD

Berea College

New Testament Ethics

Basic Christian Ethics. By PAUL RAMSAY. New York: Charles Scribner’s Sons, 1950. xviii + 404 pages. \$3.75.

Ramsay is in fundamental agreement with the majority (but not necessarily correct) opinion that Jesus’ concept of the Kingdom of God was essentially apocalyptic in character. Accordingly, for Jesus, God’s kingdom was not to be brought in by the practice of love, meekness, righteousness and other virtues by himself and his followers, for he realized that this practice

could not overcome evil save in rather limited areas. Instead, the kingdom would be brought about directly by God himself, immediately, suddenly, and catastrophically, as he in his righteous vengeance would destroy all evil and bring this evil age to an end. Moreover, so Ramsay claims, most of the ethical teaching of Jesus was inspired and conditioned by this apocalyptic hope, in fact, in his “apocalypticism we can, after a fashion, watch revelation taking place” (p. 40).

There are those who maintain that the teaching of Jesus, then, is merely an *interim ethic* designed as the absolute standard for the brief period before this apocalyptic kingdom was to be established, and for this alone. Others, however, claim that it has absolute validity solely for the time when the kingdom was to be fully established. Ramsay is among those who believe that Jesus intended it to have absolute validity both for the interim and for the Kingdom itself. He recognizes, of course, that Jesus was quite mistaken concerning the timing of the advent of this kingdom; indeed he goes further and states that from our modern point of view the apocalyptic expectation of Jesus was a mistaken one to begin with.

These errors, however, need not invalidate the ethical teachings of Jesus despite their origin in this apocalyptic framework; for we should not commit the fallacy of believing that validity is dependent upon genesis. Instead, their value depends upon their merit or demerit. Apocalypticism merely acted as “a burning glass to bring biblical ethics to pinpoint focus and intensity.” Further, their value depends upon the person of Jesus Christ, who is the Lord of all, is the Word of God in human flesh, is divine, is the absolute disclosure of what God’s reign or Kingdom means, namely, “confronting God obediently and neighbor lovingly.” This is the basic Christian ethic, with the distinction that unlike similar ethical teachings it goes back to the person and authority of Jesus Christ. Consequently, in his ethical orientation that Christian will be Christocentric, rather than theocentric, will be an imitator of Jesus Christ, will have some mystical rela-

tionship to him. Furthermore, as God's Messiah, Jesus Christ will judge all men according to the attitude they display towards him and towards his program of preparation for the kingdom (p. 44).

This, then, is the basis of Christian ethics as presented in the opening chapter; the remainder of the book is largely devoted to elaboration, exposition, and application of the basic theme of complete obedience to God and love for others through Jesus Christ. In his treatment of love Ramsay avoids easy sentimentalism and emotionalism; instead he is quite practical and realistic in his application of the principle of love. Consequently, even those who disagree with his basic premises will find much to stimulate their ethical thinking and living as they read the book.

Space permits the raising of but two or three pertinent questions. For one, if, as Ramsay freely admits, Jesus was in error concerning not only the timing but also the concept of his apocalyptic hope, how may we be sure that he was not fallible in other areas including that of ethics? Further, how could the divine Jesus Christ postulated by Ramsay be in error about anything, especially about a concept as distinctive as that of apocalypticism? If he was in error concerning the Kingdom, why should he be a valid judge of men with reference to their attitude concerning his program for the preparation of the Kingdom? Finally, are the ethical teachings of Jesus, whether taken within or outside of the apocalyptic framework, to be considered as absolute? Or should they be evaluated from a situational, functional standpoint? Ramsay, possibly, has answered this last query affirmatively when he writes: "We properly judge the worth of anything, whether a concept or a cathedral, not by what it came from but by an analysis of its own peculiar meaning and form, its present appropriateness and adequacy in relation to human experience generally and to the ends it now serves" (p. 41).

MARTIN RIST

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The Apostolic Age

The Apostolic Fathers: An American Translation. By EDGAR J. GOODSPEED. New York: Harper and Brothers, 1950. 321 pages. \$3.75.

Next to the Old Testament, probably the two most useful collections of auxiliary books for the serious student of the New Testament are the (Old Testament) Apocrypha and the Apostolic Fathers. The former group of books casts light upon the development of doctrine between the Testaments, and the latter group shows some of the ways in which the New Testament was understood (and misunderstood) during the two centuries following the apostolic age.

In the volume under review the prolific Dr. Goodspeed has finished a trilogy of translations. After publishing (in 1923) his rendering of the New Testament in American Speech, and his translation of the Apocryphal books of the Old Testament (in 1938), it was perhaps inevitable that now he should give us an edition of the Apostolic Fathers.

As a preface to each of the "books" included in the traditional corpus of Apostolic Fathers, Goodspeed supplies two or three pages of introductory material dealing with authorship, date, occasion, and purpose. The information (and in some cases the phraseology) in these prefaces is reminiscent of the author's more lengthy treatment in his *History of Early Christian Literature* (1942).

Goodspeed's translation differs from all other editions of the Apostolic Fathers in the special attention he gives to the two forms of "The Teaching of the (Twelve) Apostles." In accord with his views expressed in previous publications, Goodspeed provides a separate translation of what has generally been considered to be merely a free Latin rendering of the Didache, chapters 1-6a. The titles by which he distinguishes the two are, "The Teaching of the Apostles—The Doctrina," and "The Teaching of the Twelve Apostles—The Didache." In a separate Appendix Goodspeed seeks to justify his novel views by reprinting most of an earlier article in which he compares in

parallel columns the two documents plus the pertinent passages in the Epistle of Barnabas and the Life of Schnudi. One must acknowledge that his theory of literary relations is interesting if not immediately convincing.

A comparison of Goodspeed's volume with two other recently published editions of the Apostolic Fathers (both Roman Catholic series) may indicate what the reader can expect in the book being reviewed. Fortunately his translation is not disfigured by careless blunders and biased notes which mar the volume of the Apostolic Fathers in the series entitled, *The Fathers of the Church*, begun under the general direction of Ludwig Schopp. On the other hand Professor Kleist's two volumes which have appeared in the *Ancient Christian Writers* series (vols. 1 and 6), under the able general editorship of Professors Quasten and Plumpe, present a rendering which vies with Goodspeed's in being facile and idiomatically "American." These two volumes also contain a very much greater amount of scholarly apparatus and bibliography in introductions and notes than Goodspeed has included. It should be mentioned that Goodspeed's book contains a translation of the Shepherd of Hermas, which is yet to appear in a separate volume in the *Ancient Christian Writers* series. On the other hand, Goodspeed omits to translate a short section of the third Fragment of Papias regarding the death of Judas, explaining that it "is altogether repugnant to modern taste" (p. 267).

If the non-technical student wishes a readable rendering of the corpus of Apostolic Fathers, with a minimum of reliable supplementary helps, he will find Goodspeed's book quite useful.

BRUCE M. METZGER

Princeton Theological Seminary

Church History

The Furtherance of the Gospel. By R. W. MOORE. New York: Oxford University Press, 1950. 168 pages. \$1.75.

R. W. Moore, Headmaster of Harrow School, presents herewith Volume II of a trilogy en-

titled *A Primer of Christianity*. Volume I by T. W. Manson deals with Christian beginnings, and Volume III by G. B. Caird with interpretation and applications.

As the title of the series indicates, Volume II, *The Furtherance of the Gospel*, is a simple introduction to the history of the Christian Church in nine brief chapters; the tenth chapter is interpretative as its title "The Christ of History" suggests. In seven large steps the author seeks to carry his readers from the middle of the first century to the beginnings of toleration in England during the eighteenth century, for this history was really written for the English reader. Chapters 8 and 9 bring the story to the present situation.

It seems that at times Moore surpasses his sources, for of the first Christian Pentecost he says, "They immersed themselves head and foot in water" (p. 3); Stephen was "alleged to have said that Jesus would destroy Jerusalem" (p. 6); that "henceforward [after Paul regained his sight] he is known as Paul" (p. 8); and that Pope Gregory I converted the Lombards "at the end of the sixth century" (p. 134), although the process was really not completed until about 660. He incorrectly calls Charles Martel "the Christian king of the Franks" (p. 59), and follows the old interpretation by crediting the fall of Constantinople in 1453 with the spread of Greek and Greek scholars into the West (p. 83). In the same spirit he calls Erasmus "the outstanding pioneer of Greek" (p. 85).

The reader may also find it difficult to agree with Moore when he calls the Presbyterians "one section of" the Puritans (p. 97), and the Mayflower separatists "a small band of them [Puritans]" (p. 104). The usual concept of "Puritans" is that group of reformers which remained within the Church of England but at the same time tried to purify that Church of papal practices and customs. When, in despair, some of these persons left the establishment to set up a "pure" Church, they automatically ceased to be Puritans as such and became separatists. Presbyterians as such were not members of the Church of England, although Presbyterianism may well have been a cause

and ally of Puritanism. William Clark, *The Anglican Reformation*, partially reverses the process when he says (p. 327), "The Presbyterians and the Independents may be called the legitimate offspring of English Puritanism."

However, these criticisms do not mean that this brief history does not present an intelligent survey of the Church's history. Moore speaks very appreciatively of the early papacy as well as of monasticism and such groups as the Quakers and the Methodists. Wesley, he indicates, may have saved England from as violent a revolution as that in France. Variety, says Moore, seems to be a necessary condition of life and denominations may be thought of as "many regiments in an army. . . . The regiments have their distinctive traditions, but the army in one" (p. 143). He rejoices in the recent gains made in Church unity and looks objectively and hopefully into the future.

The book reaches an interpretative climax in the final chapter, "The Christ of History." For Jews, history takes its meaning from the call of Abraham; for Marxists, history's meaning is the self assertion of the working class; but for Christians, history has meaning because Christ is at the center of it (p. 157). Five cardinal truths characterize Christianity: (1) the good life is not the life of success but the life of dedication; (2) service of others is the only way to rise to full stature; (3) humility means not thinking about one's self at all; (4) suffering cannot be avoided but can be overcome; (5) self discipline is indispensable as preparation for the day when God will ask of us something big.

The Furtherance of the Gospel is recommended as a good introduction or as a quick survey review.

PAUL J. SCHWAB

*Trinity University,
San Antonio, Texas*

Methodism. Edited by WILLIAM K. ANDERSON.
Nashville: The Methodist Publishing House,
1947. 317 pages. \$2.00.

Under the guidance and editorship of the late Dr. William K. Anderson, twenty-five

authorities on Methodism have each contributed a chapter on their special interest for this "summary of basic information concerning The Methodist Church." Bishop Paul B. Kern explains in the Foreword the motives behind the new volume.

We cannot live on our traditions, as noble as they are. The organic life and the Christian message of the church must be continually reinterpreted in the light of a developing social order and altered social needs. There is a sense in which the gospel is eternal and the hunger of the human heart unchanging, but there is also the peril that any institution which does not continually restudy its structure and its message will find itself stranded on the shore of a disinterested generation. What is written down in these pages is not an effort to laud the achievements of our church but rather to evaluate its traditions, study its resources, and face its opportunities.

The topics ranging from the England of John Wesley to "The Challenge of the Future" are grouped under "Early Developments," "Distinctive Emphases," and "Twentieth Century Methodism." As often the case of symposia, the quality of the chapters varies. Indeed, even the mechanical arrangements of the footnotes differ; some authors use none. Nevertheless, the editor has coordinated the contents of each contribution to a high degree, no mean achievement under any circumstances and especially notable in dealing with so many writers. As intended, this is a "summary," not a monograph on any one phase. Even informed readers, however, will probably find some new facts and fresh insights into already known data. Several chapters are distillations of the expert's broad knowledge. Oddly enough, the volume has no index although one would have increased its usefulness.

In the reviewers's personal opinion, Dr. Clair has been too restrained in his treatment of Methodism and the American Negro. In common with most other denominations in America, nineteenth century Methodism often displayed incredible ethical obtuseness in its race relations, and worse, helped to spread racism. It began with a clear message against slavery and shortly through many unacknowledged compromises and much self-righteousness, despite the efforts of the individual prophetic-

minded Methodists, became mired in a morass of moral confusion. Methodism was generally too busy with such petty moralistic efforts as attempting to exterminate the theater, dances, and Sunday games to have adequate energy to cope with most of the basic nineteenth century ethical issues, including racism. Many a sect has ostentatiously stressed devotion to petty moralism or ascetic other-worldliness when it was most carefully avoiding a stand on real evils in its midst. Sect outlook and prophetic tradition are by no means identical. In some cases, the most well-meaning and active promoters of Negro welfare unwittingly strengthened the popular prejudices. Thus, they appealed to the white donors to help the "benighted brutes" who are by "color and cast, as well as by intellectual inferiority," to quote one bishop, forever beyond all possibilities of becoming equal citizens. When religious zeal waned, such contributors gave for almost the same reason as they gave to societies for preventing cruelty to animals, and at the same time could with good conscience support or ignore segregation, discrimination, and subordination of these "inferiors," these "sons of Ham." For some years, however, Methodism has been actually aware of this cancer in the body politic. Its loyal members surely would have preferred a blunt, more critical exposition of the magnitude of this new task to be done, to this sober but very gentlemanly account.

The references to the Methodist debt to the Church of England by Drs. Sweet, Harmon, and others, also seem to illustrate Dr. Kern's thesis, especially in view of the strong antipathy of most early American itinerants to Anglicanism. Many changes in both the country at large and Methodism have made its churchly and esthetically richer Anglican heritage far more meaningful to the twentieth-century Methodists than every to its Nineteenth Century pioneers, although it has not fully understood or in the wisest manner integrated the artistic and liturgical resources of Christianity. It is not possible to conduct a frontal warfare against artistic culture and

esthetic sensitivity, as early American Methodism along with several other American Dissenting denominations did during most of the Nineteenth Century and find artistic taste and accomplishments in either the membership or the leadership. The change in the attitude is, however, significant.

Methodism has had a peculiarly intimate role in the development of American democracy. This volume, therefore, should prove of value not only to the Methodists, but also to any one interested in American life and society.

T. SCOTT MIYAKAWA

Boston University

John Knox in Controversy. By HUGH WATT.
New York: Philosophical Library, 1950.
x + 109 pages. \$2.75.

These five lectures, delivered at Princeton by Principal Watt, in 1949, treat the encounters of John Knox with his adversaries of "the older order" (p. 26). Most familiar and glamorous, of course, are Knox's several interviews with the young, widowed and usually tearful Mary, to which subject Watt devotes the last two of his lectures. The first three deal with earlier disputations: with Friar Arbuckle at St. Andrews in 1547, Ninian Winzet in 1561-2, and Quintin Kennedy in a particularly dull debate at the village of Maybole in 1562.

A loose and over-personalized lecture style is retained here by Watt, who also allows himself the luxury of distracting and not particularly rewarding digressions. The book is moreover not without its repetitions and contradictions. As an example of the latter, Knox's controversial technique is, on page 21, characterized as being bludgeon-like; and, "He admired from a distance the deadly rapier of which Calvin was master, but he never troubled to master it himself." On page 96, however, the successes of Knox in his verbal struggles with Mary are attributed to the former's "intellectual subtlety."

Watt does not pretend to add anything to our knowledge of the life and thought of Knox.

Admitting that what he does in this book has already been well done by McCrie, Watt nevertheless feels that not all have yet been fully persuaded. "... the voice of the belittler has not been stilled; men who disliked his [Knox's] theology or his politics have produced skilful impressionist pictures of their own" (p. 2). Watt, who very much likes both Knox's politics and his theology and who displays this bias in almost every nook and cranny, has produced a picture not notably skillful, but certainly impressionistic.

EDWIN S. GAUSTAD

Brown University

Positive Protestantism. By HUGH THOMSON KERR, JR. Philadelphia: Westminster Press, 1950. 147 pages. \$2.50.

This is a timely book, written by a man well qualified to discuss the theme. Dr. Kerr is Professor of Systematic Theology in Princeton Seminary. In the foreword the author says, "This is not an anti-Roman Catholic book. And it is not a defense of Protestantism as such. The thesis of the book is that the essence of Christianity is to be found in the gospel—the good news that God was in Christ for man's redemption. The accent falls on the recovery in our time of the gospel, with its full relevancy for faith and life. It is a tract for the times."

The argument is presented in six chapters: (1) The plight of Protestantism, dealing with the evident confusion and ambiguity as to what it stands for; (2) A deeper plunge into the gospel recovering its source, its positive conviction, its testimony to the new life as springing from a definite seed; (3) The gospel in Christianity. "Historic Christianity is first and foremost a gospel, the proclamation to the world of Jesus Christ and Him crucified. For the primitive church the central thing is the cross on the hill rather than the Sermon on the Mount, and the characteristic doctrine and Christian ethics may be inevitable corollaries of the Christian gospel, but they are corollaries. What is preached in the first instance is something that God has done for man in Christ."

(4) The preaching of the gospel. In early Christianity preaching always carries the implication of good tidings proclaimed; (5) The evangelistic perspective. The Holy Spirit is at work in man with man; (6) The tomorrow of Protestantism.

Dr. Kerr has written with authority a book which is really needed. A better day would dawn if the Protestant Churches heeded its message.

JOHN GARDNER

New York City

Democracy and the Quaker Method. By FRANCIS E. POLLARD, BEATRICE E. POLLARD AND ROBERT S. W. POLLARD. New York: Philosophical Library, 1950. 160 pages. \$3.00.

The Pollards are an old Quaker family. They write as English people. Their book is of timely importance and deserves serious attention. Apparently the western world is divided between those who believe in coercion and those who believe in majority rule. What about minorities? And what of situations where there are several parties and the party in power obviously was not elected by most of the voters? The Pollards feel that the Quaker way of arriving at decisions is worth consideration. They say, "We show how Quaker democracy flows from Friends' religious conviction about the nature of the relationship between every human being and God or whatever term may be applied to the ultimate reality of the universe. Without voting or rigid outward formalities it is possible to get agreement on issues which at first may stormily divide a meeting and, in fact, the synthesis of opinion may produce something better than would result from victory for one side or the other."

The second part of the book is devoted to case records. The authors point to the custom of opening Parliament and Congress with prayer, that primitive society is held together in a living whole by religion as well as social forces. The Solomon Islanders do not vote. John Richardson, an early Friend, told how the Indians in Pennsylvania did not enforce parli-

amentary rules. "They did not speak two at a time nor interfere in the least one with another that way in their councils." They suggest, "It may be the case that Russians traditionally set distinct limits to the extent to which controversy can be pushed in public affairs. They may have an implicit faith in the possibility of united judgments which western observers, trained in another tradition, often cannot discern."

Incidentally, the authors discuss the psychological processes involved in Quaker technique, and make some interesting suggestions on the influence of telepathy. The book is stimulating. One obvious difficulty arises from the fact that in a Quaker meeting all are in fundamental agreement in belief and method or technique. In the United Nations on the other hand, we find a group of peoples based on the foundation of Divine Sovereignty confronting peoples who repudiate the spiritual world.

JOHN GARDNER

New York City

History of Religions

Forgotten Religions (Including Some Living Primitive Religions). Edited by VERGILIUS FERM. New York: Philosophical Library, 1950. xv + 392 pages. \$7.50.

Once again we should feel indebted to Vergilius Ferm for serving in the capacity of editor. *Forgotten Religions* is a collection of twenty essays on various religions of antiquity and the present day. All of the material presented is of interest to anyone concerned with the history of religions, and certainly the book is successful in achieving its purpose: "an attempt to bring together expressions of the faiths of men who belong to civilizations far remote from that of our own—to show something of the splendor, the glory and the grace of peoples who have preceded us and are now forgotten, together with some of those now living whose pathways are isolated from our own immediate traditions."

The essays are not of even quality. H. G. Guterbock's contribution, "Hittite Religion,"

will be found to be of invaluable help in understanding one of the most forgotten of the forgotten religions, and the essays of S. N. Kramer, "Sumerian Religion," Theodor Gaster, "The Religion of the Canaanites," and Oppenheim's "Assyro-Babylonian Religion," are extremely worthwhile and helpful. The contributions of Taraporewala on Mithraism, Manichaeism, and Mazdaism and of Li An-Che on Tibetan Religion, essays that one would have hoped so much from, are disappointing. This reviewer was very happy to see a contribution of Mircea Eliade's included. Eliade should be better known than he is.

There are those, no doubt, who will deplore the appearance of another work that attempts to cram between the covers of one small book material about which volumes have been and will be written. Nevertheless, *Forgotten Religions* will serve to remind us of systems that should not have been forgotten and to provoke thought about values that we still seek to determine.

Not an insignificant part of the book, by the way, is the "Editor's Preface."

WALTER M. MORRIS

Goucher College

The Lord's Supper

Das Heilige Mahl im Glauben der Völker. By FRITZ BAMMEL. Gütersloh: C. Bertelsmann Verlag, 1950. 199 pages. DM 19.

This book studies the sacred meal in religions of all periods in all parts of the world. It follows the stages from primitive nature religions and realistic ideas of eating the god or animals that give divine power down to the various forms of Christian sacramental observance. Indeed, the purpose of the comprehensive survey is to throw light on the variety of forms that the Lord's Supper takes in the Church.

The author has little interest in the original form of the Lord's Supper. In brief references he declares that the attempts of New Testament study to determine the actual words of Jesus at the Last Supper are disappointing. He

does not stop to examine the evidence on that point. His interest is in later developments, and he holds that regardless of what critical study of the synoptic accounts and I Corinthians 11 may yield, those later developments were justified. In fact, he speaks with considerable approval of the position of a Roman Catholic scholar, K. Adam, who defends the richness of the developed Roman Catholic liturgy of the mass as giving "the Yes to the entire full life of man, to the entirety of his life relationships and life roots" (p. 161).

Bammel undertakes a task of description. He seeks to present all forms the sacred meal has taken. He intends to leave all questions of final truth and validity to the philosophers and theologians. However, he has a definite conception of the origin of religion. "Religion originally is not the product of human needs, but something that begins by itself. It is *sui generis*: numinous experience, the awareness of a Wholly Other behind the appearances of the world and of one's own life" (p. 153). Man then seeks to relate this experience to his needs, five of which are identified and illustrated in detail: preservation of life, reproduction of life, blessing and defense, fellowship in community, and supply of the individual's needs as he becomes aware of himself as a person with distinct physical and spiritual needs. In early stages magic prevails; the history of man's practices and expectations shows a development to a truer worship, a sense of sin, and an ethicized and responsible spiritual life. Yet the vital needs which primitive man's sacred meals sought to meet still claim attention.

The book is for the reader who can handle Greek and Latin as well as German. To the serious student it offers a wealth of compact and classified data on all types of sacred meals.

FLOYD V. FILSON

McCormick Theological Seminary

Communion Meditations. Edited by GASTON FOOTE. New York-Nashville: Abingdon-Cokesbury Press, 1951. 176 pages. \$2.00.

This little book represents Protestant thinking concerning the observance of The Lord's

Supper. It is "twenty-five brief, reverent pre-ludes" to this so important phase of the Church's life. Each of the twenty-five "Meditations" is written to be used as a preparation before partaking of the elements, and each is a unit without the others; yet all twenty-five, as they are arranged in the volume, present a coherent theme—they seek to magnify the observance and meaning of the memorial meal.

These "Meditations" not only present Protestant thinking concerning the Lord's Supper, they also present the particular evangelical emphasis and manner of presentation. Each "Meditation" makes it quite clear that the "Supper" is a memorial and that the elements are purely symbolic. This is further seen in the fact that the majority of the contributors are ministers of the Baptist, Methodist, and Presbyterian churches.

This reviewer finds the little volume very stimulating and valuable. To him it is valuable in two ways: as a reminder and caution that there is a danger in our evangelical churches to permit the purpose and meaning of the Lord's Supper to slip away from us. In the very fact that we teach the ordinance as being memorial and symbolic we sometimes permit it to become mechanical and habitual. Also the little book is of great value as a stimulation in the minister's endeavor to make the presentation of the Lord's Supper varied and interesting.

LOUIS A. MCCORD

*First Baptist Church,
Gassaway, West Virginia*

Quaker Religion

The Pendle Hill Reader. Edited by HERRYMON MAURER. New York: Harper and Brothers, Publishers, 1951. IX + 208 pages. \$2.75.

The Pendle Hill Reader consists of eight essays which were presented at Pendle Hill, a learning and teaching community located in suburban Philadelphia. This is a Quaker community and the substance of each essay is the Quaker presentation of religion. The essays

presented here "are not characteristic of our time." They are different, not because they are religious writings, but because they record religious experiences rather than writings about religion or religious experiences. Each author is engaged in a "sharing experience;" he wants the reader to see, feel and experience God as he has done so.

This reviewer found the book most stimulating and refreshing to read. In reading the book the reader will not find a reasoned and critical defense of the validity of religion, nor will his knowledge of Christian history be greatly increased; but he will find a boon and an uplift for his own soul and spirit and a new and greater appreciation for the Friends Movement.

Although the writers for the most part are of the Quaker background and their writings reflect Quaker teachings, "they are not sectarian in any narrow sense, but are of broad interest to all." Among the essays are included devotional writings, personal testimony, expositions of history and life. As the editor has said: "The material . . . has been selected for its bearing on the solution to man's inward crisis that must come before any solution of the outward problems of war and peace, poverty and plenty."

These essays are termed by Elton Trueblood as "the literature of witness" and they are presented under the titles: "The Reality of the Spiritual World," "Christ in Catastrophe," "Our Hearts are Restless," "The Quaker Doctrine of Inward Peace," "The Self to the Self," "Community and Worship," "Rethinking Quaker Principles," and "Christianity and Civilization."

This book is good reading for anyone. This reviewer, a pastor on the field, found here a tonic for his own inner life which will stand him in good as he attempts to "break the Bread of Life" to his own people.

LOUIS A. MCCORD

First Baptist Church,
Gassaway, West Virginia

Religious Classics

Classics of Religious Devotion. By Various Authors. With a Preface by WILLARD L. SPERRY. Boston: The Beacon Press, 1950. 117 pages. \$2.00.

These six interpretations of great devotional books make stimulating and inspiring reading. The material was originally presented as a series of six lectures at Phillips Brooks House, Harvard University during the Lenten season of 1948. The chapter by Dean Sperry on Thomas a Kempis's *Imitation of Christ* is reprinted by permission from his book, *Pilgrims and Strangers*, published by Little, Brown & Company, 1939. It is well to have this in print again.

The different contributions to this little book are all of high quality, but there is considerable variety in length. John Wild's essay on Augustine's *Confessions* runs to 25 pages; Rabbi Beryl D. Cohon gives only 9 to Maimonides' *Guide to the Perplexed*; Willard L. Sperry contributes 21 pages on *The Imitation of Christ*; Perry Miller 20 pages to John Bunyan's *Pilgrim's Progress*; Henry J. Cadbury 14 pages to John Woolman's *Journal*; and Frederick M. Eliot 10 pages to Albert Schweitzer's *Out of My Life and Thought*.

It would be possible, of course, to question the particular emphases made in these interpretations of great religious documents. Professor Wild's philosophical statement of the nature of evil as understood in Augustine's time and in our own is of great interest and value. But has he found the best lead to an understanding of Augustine in his selection of the question, "Whence is evil?" I myself find a better key to Augustine's life in the often-quoted line from the second paragraph of the first chapter of the *Confessions*: "For Thou hast made us for Thyself, and our hearts are restless, till they rest in Thee" (Sheed). There are negative and positive forces at work upon Augustine, but one cannot understand him without recognizing the positive attraction Godward which Augustine describes in terms

of what we call gravitation, but which he called "weight." "My love (for God) is my weight: wherever I go my love is what brings me there. By your gift we are on fire and borne upwards; we flame and we ascend. . ." (Conf. XIII, ix). The key to Augustine is the "ordering of our loves," first among which is the love of God.

Dr. Cadbury seems over-anxious to combat the notion that Quakers are more mystical than other religious people and uses John Woolman to illustrate his point, arguing that in Woolman's case the mystical experiences were rather few in number. One wonders if he is not making the mistake of identifying mysticism with its extreme forms. Dr. Cadbury's own brother-in-law, Rufus M. Jones defined mysti-

cism as "the type of religion which puts the emphasis on immediate awareness of relation with God . . ." (SMR, xv). Surely John Woolman was in frequent communion with his "inward teacher."

Space does not permit reference to all of the essays in this book. Perhaps enough has been said, however, to whet the appetite of readers not only to read what the interpreters have said but to read or re-read the devotional classics under discussion.

"We ought to read devout and simple books," Dean Sperry quotes the author of the *Imitation* as saying. No fitter conclusion to this review could be found.

CARL E. PURINTON

Boston University

Book Notices

The Craft of Sermon Illustration. By W. E. SANGSTER. Philadelphia: Westminster Press, 1950. 125 pages. \$2.50.

Although this book is called "a source book for ministers," it is of a character to help all kinds of public speakers. Its author is a past master in the art of illustration. Dr. Sangster is minister of the well-known Methodist Westminster Central Hall, London, England. He is a scholar, member of the Senate of the University of London. He deals with the place, use, types, and sources of illustration, warns against using books of illustrations and quotations, advises how to collect and use those personally collected. Those used by the author are apt and telling. Teachers of public speaking will be grateful for it. The reader will not skip a page.

JOHN GARDNER

New York City

This Same Jesus. By J. CAMPBELL JEFFRIES. New York: Exposition Press, 1950. 100 pages. \$3.00.

Dr. Jeffries is most sincere, and his theme is of utmost importance. He deals with the doctrine of the Holy Spirit, argues for personal witness bearing in winning people for Christ. Unfortunately, he sets limits which history and experience do not warrant. He says, "The Lord is in His holy temple after the Christian people bring him to the sanctuary in the Holy Spirit." Is that what happened to Isaiah? "The spirit descended upon Jesus at His baptism and abode within Him exclusively throughout His public ministry."

JOHN GARDNER

New York City

The Ahmadiyya Movement in Islam. By Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II. Distributed by The Ahmadiyya Movement in Islam, Inc., Chicago, Illinois, 1950. 74 pages. No price given.

Notes on the Old Testament. Explanatory and Practical. By Albert Barnes. Enlarged Type Edition. Edited by Robert Frew, D.D. Job, Vols. I, II. Grand Rapids, Michigan: Baker Book House, 1950. Vol. I, 363 pages. Vol. II, 339 pages. \$6.00 per set. The publishers offer no information about the original authorship and publication of these volumes on Job, but the latest reference work cited in Volume I is dated 1839. The printing has been done by Edwards Brothers of Ann Arbor by their familiar Photo-Lithoprint process. The reference to "Enlarged Type Edition" is misleading.

The Bibliography and Biography of Shirley Jackson Case. By Louis B. Jennings. Chicago: Privately Printed at the University of Chicago Press, 1949. 39 pages. Edition limited to 750 presentation copies. A splendid testimonial to the life and work of Shirley Jackson Case. The bibliography was first published in the Case Memorial Number of the *Journal of Religion* (Vol. XXIX, No. 1) for January, 1949. This bibliography considerably expands that published in the Case *Festschrift, Environmental Factors in Christian History*, published more than a decade ago. The biography was first published in *The Chronicle* (Vol. XI, No. 3) for July, 1948, quarterly journal of the Baptist Historical Society of America.

On Pilgrimage. By Dorothy Day. New York: Catholic Worker Books, 1948. 175 pages. No price given. An inspiring little book to take up and put down as time permits one to read. Dorothy Day has the ability to practice the presence of God in the midst of the daily round, in a way reminiscent of Brother Lawrence.

New Era Testament. For the New Age and the New Life. By D. Herbert Heywood, Ph.D. Los Angeles: Metropolitan University Press, Reprinted, 1950. 167 pages. \$1.50. Described on title page as "A Revival of Greek and Coptic Christianity." Prepared for World Associations of Churches for Human Welfare and Progress and for the Mental Scientists Association Church, 2405 W. 23rd Street, Los Angeles 16, California.

East and West. A Christian Scientist Replies to the *Communist Manifesto*. New York: Philosophical Library, 1950. 66 pages. \$3.00.

A Guide to the Preparation of a Thesis. By Bruce M. Metzger. Princeton Pamphlets Number Four. Princeton: Princeton Theological Seminary, 1950. 24 pages. 30¢. A useful manual prepared for the use of students at Princeton Theological Seminary, but adaptable for use elsewhere whether on the graduate or undergraduate level.

The Atoning Life. By Henry Sylvester Nash. New York: Harper & Brothers, 1950. 112 pages. \$1.00. The Presiding Bishop's Book for Lent, 1950. First published in 1908 by the Macmillan Company.

The Living God. By Armand Pierhal. With an Introduction by Graham Greene. New York: Harper & Brothers, 1950. 118 pages. \$1.75.

The Cities of St. Paul. Their Influence on His Life and Thought. The Cities of Eastern Asia Minor. Grand Rapids, Michigan: Baker Book House, 1949. 452 pages. \$4.00. A reprinting of a famous book originally published in 1907.

- Jerusalem.* By Trude Weiss Rosmarin. New York: Philosophical Library, 1950. 51 pages. \$2.75. A monograph the immediate purpose of which is to oppose the internationalization of Jerusalem.
- A Dictionary of Church Music.* By G. W. Stubbings. New York: Philosophical Library, 1950. 128 pages. \$3.75.
- Worship.* By John Woolman. A Pendle Hill Pamphlet. Wallingford, Pa.: Pendle Hill, 1950. 32 pages. 35¢.
- The Word Accomplished.* By A. B. CHRISTOPHER. New York: Philosophical Library, 1950. 176 pages. \$3.75.
- Story of the English Bible.* By F. W. DES BARRES. New York: Russell F. Moore Company, 1950. 92 pages. \$1.50.
- Foo for Thought Day by Day.* By LENA EDWARDS DUTCHESON. New York: Exposition Press, 1950. 234 pages. \$2.50.
- Tried by Fire.* By F. B. MEYER. Grand Rapids, Michigan: Baker Book House, 1950. 218 pages. \$2.50.
- There Is Music in the Street.* By FRANZISKA RAABE PARKINSON. New York: Philosophical Library, 1950. 104 pages. \$3.00.
- The Physician Examines the Bible.* By C. RAIMER SMITH. New York: Philosophical Library, 1950. 394 pages. \$4.25.
- Moses, Who First Saw Our Pyramid of Life.* By A. A. WILLIAMSON. New York: Philosophical Library, 1950. 231 pages. \$4.75.
- Truth of Life.* By AMBROSE G. BELTZ. New York: Philosophical Library, Inc., 1951. 608 pages. \$6.00.
- The Book of Isaiah.* Volumes One and Two. By JULIUS A. BEWER. New York: Harper & Brothers, 1950. Each 75¢.
- The Book of Jeremiah.* Volume One. Chapters 1-25. By JULIUS A. BEWER. New York: Harper & Brothers, 1951. 80 pages. \$.75.
- Principles of Biblical Interpretation.* By LOUIS BERKHOF. Grand Rapids 6, Michigan, 1950. 169 pages. \$2.50.
- The Cultural Concept of Christianity.* By ARTHUR W. CALHOUN. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1950. 155 pages. \$2.50.
- From the Life of a Researcher.* By WILLIAM WEBER COBLENTZ. New York: Philosophical Library, Inc., 1951. 238 pages. \$4.75.
- A Harmony and Commentary on the Life of St. Paul.* By FRANK J. GOODWIN. Grand Rapids 6, Michigan: Baker Book House, 1951. 240 pages. \$2.50.
- Introduction to the Study of the Holy Quran.* By HAZRAT MIRZA BASHIR-UD-DIN MAHMUD AHMAD (KHALI-FATUL MASI'II). Distributed by The Ahmadiyya Movement in Islam, Inc., 2141 Leroy Place, N. W. Washington 8, D. C.
- The Church in History.* By B. K. KUIPER. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1951. 499 pages. \$4.95.
- The Way into the Holiest.* Expositions of Hebrews. By F. B. MEYER. Grand Rapids 6, Michigan: Baker Book House, 1951. 277 pages. \$2.50.

The Association

N. A. B. I. TREASURERS REPORT FOR 1950

RECEIPTS

	Norris	Martin	Total	Grand Total
Balance reported Dec. 23, 1949.....	2,137.35			2,137.35
Dues: arrears, current, advance.....	496.50	101.25	597.75	
Subscription to JBR: arrears, current, advance.....	2,094.47	678.10	2,772.59	
Libraries and institutions.....	399.05	55.55	454.60	
Sale of literature.....	64.98	21.16	86.14	
Interest on account, Onondaga, Co. Savings Bank, Syracuse, N. Y....		10.77	10.77	
Advertising.....	519.79	29.40	549.19	
Placement Service fees.....		29.00	29.00	
Travel Fund.....	7.25		7.25	4,507.29
Totals.....	5,719.39	925.23	4,507.29	6,644.62
 Advance Payments for 1951				
By member (76).....				293.49
libraries (82).....				293.03
Advance Payments for 1952				
By members (39).....				137.71
libraries (7).....				24.40
Advance Payments for 1953				
By member (1).....				3.75
 Total Advanced Payment.....				752.38

1950 SUMMARY OF DISBURSEMENTS

	Norris	Martin	Total	Grand Total
DISBURSEMENTS				
Printing and Distributing JBR.....	2,135.20	727.91	2,863.11	
Editor's Expenses.....	250.00	50.00	300.00	
Treasurer's Expenses.....	161.56	16.60	178.16	
Postage.....	66.84		66.84	
Midwest Section.....	10.10		10.10	
Southern Section.....	16.05		16.05	
Placement Secretary.....	10.00		10.00	
Promotion and Membership.....	54.03		54.03	
Annual Meeting.....		27.37	27.37	
General Expenses.....	44.28	28.48	72.76	
Deposited into Savings Account.....	500.00		500.00	4,098.42
Totals.....	3,248.06	850.36	4,098.42	
 Balance in the Berea Bank and Trust Co., Berea, Kentucky.....			1,485.18	
Amount in the Onondaga Savings Bank, Syracuse, New York.....			1,088.39	
Total in Banks.....				2,573.57
 Checks outstanding.....				6,671.99
				-27.37
 Grand Total.....				6,644.62

REPORT OF THE MID-WESTERN MEETING, JANUARY 12-13, 1951

The thirteenth annual meeting of Mid-Western was held at the Oriental Institute, University of Chicago, January 12-13, as a joint meeting with the Chicago Society for Biblical Research.

The program was organized around three topics: "Teaching Religion," "Studying the Bible Today," and "Applying Religion to Life."

Ovid R. Sellers, 1950 president of Mid-Western, presided over the Friday afternoon session. The following papers were read: "Bridging the Gap between Biblical Scholarship and the Student" by Harold G. Barr of the University of Kansas; "The Christian Heritage in Humanities Courses" by Russell Compton of Hamline University.

Dean E. M. McKown of Evansville College presided over the Friday evening session. The presidential address on "New Demands on Biblical Instructors" was delivered by Professor Ovid R. Sellers of McCormick Theological Seminary. Two papers on the general subject of "Studying the Bible Today" were then presented: "Theological Implications of the Word 'Ruach' in the Old Testament," by F. W. Boelter of Westmar College and "The Idea of Faith in Second Isaiah," by Wilson Q. Welch of Fisk University.

The same general subject was continued in the Saturday morning session over which W. Gordon Ross of Berea College, presided, and the following papers were read: "Key to the Interpretation of the Gospel of John with Special Reference to Chapter VI" by Claude D. Dicks of James Millikin University; "Inadequate Translations in the New Testament" by J. R. Mantey of the Northern Baptist Theological Seminary; and "New Testament Theology in the Last Decade" by Floyd V. Filson of McCormick Seminary.

At eleven o'clock, President Sellers took the chair and announced papers on the third general subject, "Applying Religion to Life," as follows: "Biblical Phases of Religious Liberty" by J. T. Veneklasen of the University of Dubuque; "The Rise of Social Protest in Egypt" by Charles S. Braden of Northwestern University; and "One Way to Relate Biblical Theology and Social Ethics" by W. Gordon Ross of Berea College.

The business session was called to order at 11:45. The minutes of the December, 1949, meeting in Cincinnati were approved as printed in the Journal for April, 1950.

The Committee on Curriculum reported through Charles F. Kraft of Garrett Biblical Institute that they had proceeded as far as seemed suitable for a sectional committee, that their report had been typed and is available, if wanted. It was voted that the committee be discharged.

The Committee on Junior Colleges reported through A. R. King of Cornell College that their operations were completed as far as seemed possible at the present time. The committee was discharged.

The Secretary read his report.

The following report of the Committee on Nominations was accepted: President: W. Gordon Ross, Berea College; Vice-President, Edgar M. McKown, Evansville College; Secretary, William E. Hunter; Associate in Council, Harold G. Barr, University of Kansas; Program Chairman, Russell J. Compton, Hamline University.

The report of the Committee on Resolutions was unanimously adopted.

The decision about place and date of the next meeting was left to the executive committee.

Attendance at the meeting included fifty-six registrants from thirty five institutions in seven states.

At 3:00 p.m. the session of the Chicago Society for Biblical Research opened with Professor Paul E. Davies, President, in the chair. The meeting was held at Chicago Theological Seminary. Two papers on Form Criticism were read: "The Influence of Form Criticism on the Study of the Old Testament," by Prof. Joseph Mihelic of the University of Dubuque and "Form Criticism in the New Testament: A Review" by Prof. Harold H. Hutson of Ohio Wesleyan University. The program was concluded with an illustrated address by C. Umhau Wolf of Chicago Lutheran Seminary on "Two Excavations in the Jordan Valley Near Jericho, 1950."

William E. Hunter, Secretary.

REPORT OF 1951 MEETING OF SOUTHERN SECTION

MINUTES, 1951

The third annual meeting of the Southern Section of the National Association of Biblical Instructors convened at 10:00 o'clock, March 26, 1951, in the Assembly Room, Glenn Memorial Church, on the Emory University Campus, Atlanta, Georgia. President Paul L. Garber of Agnes Scott College opened the meeting with a meditation and prayer. Following this, President

Garber presented Emory University president Goodrich C. White, to the Association and the Association to President White, as an association which believes that study of the Bible and religion are a basic part of the liberal arts curriculum. President White spoke briefly of the task of research and study, of teaching, and of meeting the frequent demands for service to students and community which the professor of Bible and religion must meet.

A nominating committee was appointed by Prof. Garber, composed of C. F. Nesbitt, Wofford College, David E. Faust, Catawba College, and Mary Frances Thelen, Randolph-Macon Woman's College. Prof. Boone Bowen of Emory University, in charge of arrangements, made announcements concerning meal and room reservations. He also announced the location of the museum in Egyptology and Babylonian materials on the campus, and times when it would be open.

The morning program began with Professor Garber's lecture, "The Reconstruction of Solomon's Temple," illustrated by film strips of the Garber-Howland model on display at Agnes Scott College. The film strips are to be available to schools and churches, and may be secured with accompanying comment from Southeastern Films, Mortgage Guaranty Building, Atlanta, Georgia, for \$2.50. At the close of the afternoon session, the members were taken on tour to Agnes Scott College to view the scale model made on the basis of Prof. Garber's research.

Following Prof. Garber's lecture, two discussions on biblical studies in the liberal arts curriculum were presented by Prof. Albert Barnett of Emory's theological school and by Dr. James M. Godard, executive secretary of the Southern Association of Colleges and Secondary Schools. The first of these discussions concerned biblical studies as related to pre-seminary or vocational preparation, the second as related to the standards of the Southern Association. After discussion of these two presentations, the meeting was adjourned for lunch.

Following a business session which began at 1:30, two more papers on the general theme were presented by Prof. Robert D. Fridley, Wofford College, and Prof. Haneford D. Johnson, Mercer University. The first paper compared the curricula of selected colleges; the second dealt with Biblical studies as related to contemporary problems.

The evening session presented Prof. Kenneth W. Clark, Duke University, in an illustrated lecture, his highly interesting report as Annual Professor at the American Schools of Oriental Research at Jerusalem. The lecture was sponsored jointly by the southern sections of NABI and SBLE, the American Schools of Oriental Research, and the Archeological Research Institute of Atlanta. Prof. Clark spoke of the new period of work upon which the American School is entering, and specifically of the work of microfilming thousands of manuscripts, especially of 1800 volumes at St. Catherine's monastery at Mt. Sinai, all made before 1600 A.D. These films are to be available through the Library of Congress which provided the photographer who accompanied Prof. Clark and his group.

The report of the joint NABI and SBLE Resolutions Committee was presented in the business session of SBLE the following afternoon, and a copy filed with the secretary of each society. Attendance for the two days was 66.

LOUISE PANIGOT, *Secretary*